

The waie

home to Christ and truth
leadinge from Antichrist and
errour, made and set furth in the La-
tine tongue, by that famous and great
clarke *Vincent*, Frenchman borne, a-
bout .xi hundred yeres past, for the
comforte of all true Christian men, a-
gainst the most pernicious and detesta-
ble craft of heretikes, whiche in his
tyme by all subtell wapes, deuised to
obscure and deface the doctrine and re-
ligion of the vniuersall church. And
nowe the same worke is englisted, and
by the Quenes highnes authorized to
be sette furth for the reliefe of diuers
Englishe menne, which yet stand in
doubte, whether they may goe to
heauen in the peace and vnity of
Christes vniuersal church,
or to hell in the dissenti-
on and confusion of
heretikes.

Attest (✕) *de la*
2 13

UNIVERSITY

18... 30/1

To the moſte excellent
and moſte vertuous ladye and
our moſte gracious ſoueraigne, Mary
by the grace of God Quene of Eng-
lande, Fraunce, Naples, Hieruſalem
and Irelande, Defendour of the faith,
princeſſe of Spaigne & Sicilie, Arche-
ducheſſe of Auſtria, Duchefſe of Mil-
laine, Burgundie and Brabant, Cou-
teſſe of Halſpurg, Flaunders & Ty-
role. Your Maieſties moſte faithfull,
louinge and obedient ſubiecte John
Proctor, wiſheth all grace, longe
peace, quiet raigne, from God
the father, the ſonne, and
the holy Ghoſt,



We haue with
our gret harmes
longe tried, no-
thing to be more
perilous the wic-
ked follepe armed
with princely au-
thoritee. Blessed
be the heauenlye God, moost gracious
A.ii, Mary

Mary, we nowe saue what ineffi-
mable good thinge is godly wisdom-
coupled with power imperiall. The
first needeth not proffe, for all haue felt,
and none can deny: A hother is nowe
in bre, that wordes were vaine to de-
clare, where deedes are present plentu-
ouslye to shewe. What glorie hercof
riseth vnto youre maiestie, I neither
cā expresse as I would, nor yett wil as
I may, hauing experience of your gra-
ces nature, delighted to do the best in
al, and least of al to heare of it againe.
Sparig therfore to praise, whom none
but the wicked cā dispraise, I yett with
other can not but reioyce, that so high
wisdom, so heauenlye inclination is
nowe (by Gods prouidence) matched
with semblable authoritie of highe go-
uername: that what Godly wayes
for the maintainance of Gods honour,
and the wealth of this realme, your
grace of heauenlye inclination hath to-
fore wished, whē ye could not require,
of high wisdome hath thought right to
be done, when ye lacked might to doo:
the same hencefurthe your maiestie (of
right)

right)map will, and of authoritie com-
maunde: that where as heretofore vn-
der men of courage more skoute to doo
there wpll, then godlye deuoute to doo
thinges wel, the truth of Gods word
and the zeale of good workes haue de-
cated: so hereafter, vnder Mary a lady
of heauenly simplicitie, & liuely sparke
of godly loue map cflones kinde that
was extinct: the bright sterre of Euan-
gelike lighte map shine, that was ob-
scured: the righte baine of heauenlye
doctrine map appere, that was stop-
ped vp. If all could that woulde, pour
highnes shoulde lacke no helping han-
des to further poure maiesties godlye
purposes. Amongest them that haue
much good wpll, and litle power, I
haue alwayes claimed to bee one, and
nowe for maintenafice of that claime,
I do moost humbly beseeche pour high-
nes to accepte this litle worke, whiche
presently I present vnto pour grace,
that beinge accepted and authorized by
pour highnes, it mighte finde fauoure
with other, that can not but like what
pour wisdom hath not misliked.

A.iii.

where:

7
Wherein I haue exprested bothe my
humble and loyal hart-towardes your
maiestie, & also my vehement affection
towardes my naturall countreemen,
and moste earnest desire of their happie
retourne home to truethe, that haue so
long strated from home in errour. And
forasmuche as many seme to strap, be-
cause they knowe not their home, nor
the waye thither: I haue deuised for
them a perfect table, wherein our home
is byrds set furth, and the waye also
thither. Our home I cal the catholike
church, the true spouse of Christ, our
most louinge mother. The way to this
home is to folowe her ordinaunces and
lawes. This haue I done, howe euer
the dede be liked with other, if your
maiestie allowe the intent of the
doer, I haue a great portion of
my desire. The grace and
blessing of God be with
your highnes euer
and euer. Amen.

Your highnesse true and faithfull
orator Iohn Proctor,

THE PROLOGVE TO HIS DEER
 brethren, and naturall countree
 men of Englande.



In this newe and mir-
 raculours raigin of mer-
 cifull farrour our newe
 and mooste lawefull
 Queene & gouernesse,
 wherin we see so many
 good olde orders newely restored, and
 so many newe erronious nouelties an-
 tiquated and made olde, I haue had a
 vehement desire (dere brethren) to exhi-
 bite vnto you some newe gifte and toz-
 ken, therby to witnesse the great glad-
 nes newely engendred in my harte of so
 many newe occasions. And amongst
 all other giftes that myght commende
 the gyuer, and aduantage the recey-
 uer, I finde none either fitter for me
 to geue, or better for you to receiue, or
 more agreable for thys presente tyme,
 then if I should renewe some old trea-
 sure, and present you with some aunci-
 ent Jewell, the vse wherof might both
 increase knowledge in you to discerne
 the

The p[re]face.

the worthe value of olde and auncient Jewelles of late daies not regarded, and expell also from you blind & grosse ignorance, to the vtter defacinge of suche netwe fantastieall pelfrie & counterfayte trash, as latelpe haue been esteemed. I am muche deceiued, but I haue founde suche a Jewell for you, as for the findinge I myght haue prayse, and you pleasure in hauinge: for the giuinge I might deserue commendation, & you receaue consolation in the vsinge of it. For what pleasure without Christ. What consolation canne be had without the tructh of his heauenly worde. There is one onely way to Christ, one onely meane to the tructh of his word. This way who euer hath traced, neuer missed Christ. This meane who euer hath obserued was neuer seduced by falshode. This waye to Christ, this meane to tructh, is the gifte, whiche I purpose in this netwe face of so netwe and happye worlde to geue you. It is a Jewell soo muche worth, as your soules health is worth. It is a treasure of so muche value and efficacie

to his countree men.

efficacie, as wherewith God is pleased,
and heauen wdone. It is a talke of such
speciall propertie, as neither time can
diminish, nor violence deface, nor vse
weare it. Thys waye to Christe, this
meane to trueth, is by a generall name
called, *Ecclesia catholica*, the catholike
Church: whiche is our mother, & we
her children. Without this mother,
as there is no waye to heauen where
Christ is (*Porta enim celi est*, for she is the *Gene. xxiij.*
gate to heauen, wherby we must entre
to Christe) so is there no trueth, but
what he alloweth. *Columna enim & fir-*
mamentū veritatis est. for she is the pillar
and foundation of trueth. None canne
sucke the swete milke of Christe his
comfortable word, but fro her pappes. *August. in ex-*
Mater om̃is est, cuius vbera sunt duo testamen- *positione epis-*
ta. for she is our mother, whose twoo *tole Johannis*
brestes are the, ii. testaments of God. *apostoli. Tract*
wherfore to knowe her. is to knowe *cap. iij.*
Christe and trueth. Betwene whiche
there is no more difference, then is be-
twixte the head and the bodie, the
spouse and the spouse: which as they
are by necessarie band of vnitie knitte
A.v. together

The preface.

together, so Christ, truth, & the church
are inseparably conioyned. For neither
canne Christe be without trueth, nor
truee he without the church. With
whom God the holy ghost doeth com-
municate al trueth. Wherefore to the end
you shal not henceforth misse of Christ,
ne mistake his trueth, I haue geuen
you a worthy worke in your naturall
language of famous *Vincent*, priest some-
time of *Lypn*, which he penned aboue
a. xi. C. yeres agoe in the Latin tonge:
Wherein you shall finde the true and
liuely image of this church, and also
moost certaine & vnfallible rules wher-
by to discerne all cloked falshode from
the simple trueth: diabolike sorbistrie
from Euangelike doctrine. I haue ge-
uen you this Jewell of a greaie zeale
and affection; doe not you reciaue it
vnthankefully. Now be it I grate not
thankes for the geuynge, but orely ac-
ceptation of the gifte. And howe wor-
thyte it is to be accepted, howe necessa-
rye to be had, you shall soner vnder-
stande by the vse therof, than I by
worde can expresse. Accept it therefore,
for

to his countreemen.

for it is worthy, and follow the counsell thereof, for it is necessarie. What more necessary can be geuen the sicke, then soueraigne medicine, whereby he maye be recouered? What more necessary can be geuen the worldling, being in daunger to perishe, then to directe him in the way to heauen, wher he may be saned? What more necessarie for the drowned in sinne, whiche bringeth bondage, then to trace him to grace, that might sette him free? What more necessary can be geuen him, whome the flesh ruleth, the cause of corruption, then to acquaint him with the heauenly sprite, the cause of sanctificatione? What more necessary canne be geuen him that is nouseled in ignorance, whiche made him blinde, then to instructe him with knowledge, whereby he may see? What more necessarie to be geuen him that is smothered in heresie, which killeth, then to shew him the true religion, wherby he may reuiue? All these maladies, grieues, sores, and diseases in you, *Vincent*, pea rather God that heauenlye Phisition by the ministerie

The p[re]face.

ministerie of this holy *Vincent* shall re-
medie & cure, whilest he shall etesones
settle you in the sure lappe of our mo-
ther the catholike church, the comfor-
table leche of all infirmities, the ne-
cessary nurse of all weakneses, the
most surest haven for all stormbeaten
to arrive vnto. O vere brethren & fren-
des it muche pitieth me, and I trust it
nowe repenteth you also, to consider
howe euill you haue ben of late taught,
howe vnnaturall you haue been in-
treated, s[ince] ye left this good and
louing mother: howe manie diseases
and infirmities haue grown vpon you
s[ince] your departing fro[m] this comfor-
table leche: howe owgle & carren leane
ye are to see, s[ince] you chaunged this
necessary nurse: with howe great tem-
pestuous stormes you haue ben beaten,
s[ince] you first did loose fro[m] this faith-
full haven. Wo worth that false har-
lot that hath deceaued you, I mean
that malignaunt and cursed church. It
is she, that by her flatteringe meanes
and deceatefull allurementes hath in-
cited

to his countree men,

uffed you to come from so sweete & amiable mothers lappe, into her whoz the armes: frō church to church, I graūt, but not from like to like. From an heauenly church, to a malignant church. from a louinge mother to a flattering harlote. From the condition of grace, to the state of perdition. From the vntie of christians, to diuision of Heretikes. Frō the light of pure knowledge, to the darkenes of foule ignorance. From the trueth of antiquitie, to the falshode of nouelties. From saythful beleuing, to carnall reasonynge. From sauing Christ, to decepyng Antichrist. Thus they agree together, that in all thinges they be vterlye vnlke. The one is of God, and ledeth to Chryste & trueth. The other is of the deupill, and leadeth to Antichrist and heresie. The one grounded in saythe subdueth reason, thother ledde by reason confoundeth faith. The one beleueth reuerently what reason can not comprehend, thother impudently alledgeth reason faith to reprehend. Betwene the there is no amitie, no semblaunce, no agreement,

The p̄face.

ment, no felowſhip: but continually warre
one againſt another. Howbeit ſoꝛ as
much as no vntrueth can deceaue, but
by colour of trueth: no hereticall pop-
ſon can beguile, but when it is giuen
in forme of medicine, therefore theſe
whoriſh church labourer by al mea-
nes to reſemble in vtter ſheue and
countenaunce thother good church:
the rather to ſeducethe improuident,
when her falſhode is cloked: the ſoner
to cathe the ſimple, when her hooker is
couered. And this is the matter, why
diuers haue been ſo greatly deceaued
of late, and diuers agayne wilbe here:
after, if vpon this warning thei watch
not, and by other mennes harmes they
beware not. For althoughe this harlot,
this drulliſhe Synagoge, purpoſethe
nothings elſe, but to incorporate you to
the deupl Antichriſt, yet hath ſhe euer
more in her mouthe Chriſte, Chriſte.
Though ſhe onely laboreth to tumble
you headlong into hell both body and
ſoule, yet doth ſhe continually babble
of heauē: though ſhe teacheth nothing
but hereſy to ouerthrow the goſpel,
yet

to his countree men.

pet her tongue runneth fill of the ghos-
pell, as though she hated herselfe.
Though she be whollie of the deuyll
and nothing of Christe, pet she pretens-
eth great familiaritie to Christ onlie,
as though she knewe not the deuyll.
Though she lacke no crafte to sub-
uert trueth, pet trueth, trueth, is euer
her word, as though she lacked crafte.
O malicious harlot. O deceauable
feinde. O cruel stepdame. Come home
come home, gentle brethren, to poure
louing and tender mothers lap, which
hath fostered you from your pouth.
and leaue the armes of that cruel step-
mother, which will not leaue, if you
leaue not, till she hath strangled you.
Come home to this leache, that shee
maye heale you of your foule leprosie,
wherewith this feind hath infected you.
Come home to this sweete nurse, that
you maye sucke from her breasts the
holsome foode of your soules health,
and comforte: and leaue the stinkinge
carrion wherewith this whore feedeth
you. Come home. I say, to this calme
and quiet port, where you shall finde
rest

The p̄face.

rest and tranquillitie of conscience,
whiche the deuill continually tosseth
and tumbleth in restles paynes with
the tempestuous stormes of hereticall
nouelties. Who is our mother? Where
is our home? No doubt the vniuersall
church is our mother, her lappe is our
home. If you be not there at home, you
can not be at home with God. If you
acknowledge not her to be your mo-
ther, you may not acknowledge God
to be your father. To this mother,
Mary the mother of her countrey cal-
leth you. To this home *Vincem*
weill leade you turn by the hande as
it were. If you be not at home with
this mother, there can be no health in
you, but all diseases: there can bee no
knowledge in you, but all ignorance:
there can be no hope of life lesse in
you, but assurednes of death. Yea, ye
can not be of God, but of the deuill.

Augst. in sym-
bolo ad Cate-
chumenos. Li.
h̄do. tit. cap. x

*Qui matrem ecclesiam relinquit, quomodo est
in Christo, qui in membris eius nō est? Quomodo
est in Christo, qui in corpore Christi non est?*

He that leaueth his mother & church
(saith S. Austen) howe maye he be of

Thiis

Christ, whiche is not of his members:
 Howe mape he bein Christ, whiche is
 not in the bodie of Christ: The bodie
 of Christ is the church. If you wil be
 healthfull, come home and haue it: If
 you couer knowledge, come home and
 sucke it at your mothers breasts, in
 forme and maner, as it shall please her
 and not you. If you wil haue life, com
 home & bide at home with our louinge
 mother, where deathe ne hell can pre-
 uail against you. If you wil be of god,
 come home and be incorporate to the
 bodie of God and man Jesus Christ:
 and then the deuil shal haue no power
 ouer you. Do thus and you shalbe as-
 sured to inherite heauen, where that
 wicked harlot and her barebrades shal
 neuer com, you shal doubtlesse possesse
 the celestial Paradise, which that wic-
 ked maistres and her minstrelles can
 neuer entre. You shall receiue eternite
 which that hereticall church and her
 chydines shal neuer haue. Their dis-
 obedience and false beleife shal tomble
 them together into hel: your true obe-
 dience and faith shall mount you to

The pface.

heauen. They as vnfaithfull rebelles
shalbe destitute of all heauenlie grace,
you as obedient and faithfull children
shalbe supported wth the maiestie of An-
gels. For them euerlasting tormentes
are appointed, for you heauenly ioyes
prepared euer to endure. They shall
perishe wicked with the wicked, you
shall raigue sanctified with saintes. I
feare not but you that are at home wil
tarie at home, for feare of so many dan-
gers: and I mistrust not but you that
are from home w^{ill} make haste home-
ward, allured with so many benefites:
There is no doubt, if cloked craft
begile you not, if flatteringe fawninge
of that deceitful auoutresse hold you
not, but that you w^{ill} make spede (as
I said) to come home againe, that haue
strayed from home so longe. But as at
home with our mother there is no
lacke of trueth, so that harlot our cru-
ell stepmother lacketh no craft to en-
trap and intangle you, no falshood, no
flatteringe to allure and intice you.
Come vnto me (saith she) for here is
Christ, here is health, here is saluatiō.
Thus

to his countree men,

Thus the Ape can ruffle in purple:
thus the Asse can strowe in the Lyons
skynne, thus the sarringe Jape canne
counterfeite the pleasaunt note of the
nightingale. But beware brethzen, be
not deceaved. It is and euer hath been
the practise of the deuill and his mini-
sters by couloz of trueth to perswade
falthood, vnder the cloke of good to
bringe in al euil. Our true mother the
true churche is but one, & in al respec-
tes but one onlpe: one in one vniforme
vse of one Baptisme & sacramentes, one
faith, one spirite. This mother, is not
a mother of a fewe, but of mange: her
power is not particular, but vniuer-
sall: as she is extended thzough all the
foure partes of the earth, & her glorie
diffused in the whole world. For of her
it is sated: *Dabo tibi gentes hereditatem tuā,
& possessionem tuam terminos terræ.* I will
giue the nations thine inheritaunce,
and the extremities of the earthe shal-
bee thy possession. This our mother
the true churche hatech not light, lo-
ueth not to lurke in corners, where she
maye not be scene: but as her power
B. ii. hath

The p^reface.

hath euermore been vniuersall, so vni-
uersally she hath been at all tymes a-
parte, plaine, & manifest. For how can
she be obscure and hidden (saith sainte
Augustine,) *Qua obtinuit omnes gentes.* & is that
citie of whiche it is spoken: *Non potest
abscondi ciuitas super montem constituta.* The
citie cannot be hid which is set vppon
a mountaine. Our lord hath set hys
tabernacle in y^e sonne, saith y^e prophet:
his tabernacle is our mother, y^e catho-
like church saith S. Augustine, which is set
in the bright sonne & not in the darke
shade: whiche walketh openly by daye,
and not preuillye by night. Whose ad-
uersarie the hereticall church, is of a
contrary nature. For she neither is v-
niuersall, nor at all tymes, but at some
certaine tyme, and in some one certaine
place. And againe she goeth and com-
meth preuillye, and in her doinges there
is no vnitie, no certaintie at all. Her
ministers are diuided, now they dreame
one thinge, & nowe an other: this daye
they like, to morowe they mislike: one
is against another of them, even in the
highest mysteries of Christe his religio-
n. Who list to consider their writtingses
Shal

to his countrey men,

that moue true that I saie. Howe be-
st experience of their doinges. without
readings of their booke, might per-
swade vs of Englande what they were
and wherehence they bee, that peres-
past haue been preachers and teachers
here amongst vs: that haue persecu-
ted our true mother the vniuersall
church of Christ: and haue set vp their
lorde Antichriste, and his hereticall
churche. What orders, what forme of
religion haue they set furth since their
firste raigne, that shortly after they
altered not? Whiche three of them as
mongest them all, that agreed toge-
ther in their matters? No merueill,
for the deuell is their chiefe head, whō
they serue: and he is full of lyes, vari-
aunce, diuision, and discorde. And vn-
der him their scholermasters were,
Thus, Luther, Zuinglius, Decolampa-
dius, Bucer, Melancthon, Tindall,
Freythe, whiche in their doctrine agree
not one with another. Such masters,
suche scholars come of them. And this
diuision, this vncōstancie of doctrine,
was a manifest token that they were

B.iii.

not

The p̄face.

not the children of oure true mother
the catholike churchē, nor ministers of
Christ, but the children of the deuill
and ministers of Antichrist: yea verie
Antichristes, For whosoeuer saith S.
Austen is gone from the vnitie of the
catholike churchē, he is become Anti-
christe. Those Antichristes haue bozne
a great stroke here nowe to longe time
in Englande, in whom was no constā-
cie, no stape, no stedfastnes of religion
and doctrine. Howebeit thei al agreed
wel in some thinges. They all woulde
be as proude, as headdy, as false and
suttle, as the deuill their father, wher-
hence they came. They all woulde haue
wpyes, longe berdes, and finallye no
olde truth, or fashions; but all newe
knackes and fansties, as theire scholers
maisters lphed, Bucet. &c. of whō they
were taught. Yet woulde they bere vs
in hand y they were catholik christiāns.
But howe can ye be catholike christi-
ans (saith sainte Austen in his treatise
vpon sainte John his Epistle) that doe
not communicate and agre to the vni-
tie of doctrine and faith, whiche is re-
ceiued

to his countreemen

refused and used through all christiantie: They woulde be counted true preachers of the Gospell, Prophetes, and Apostles; yet none of them can save as Paule the Apostle saied. Our exhortation was not to bringe you to error, nor to uncleanes, neither was it with guile: our conuersation was not at any time with flatteringe wordes, neither in cloked couetousnes, neither sought the praise of me. Ye are witness and so is God, howe holy and iustlye and blameably we haue behaued our selues amonge you. This saied S. Paule. What can our new Apostles say? Out of all doubt the verie contrarie, as truest as euer S. Paule saied the other. But for feare of Hypocrisie they dyd all their good workes in corners, that me might not se them. Yet Christ saied: Let your lycht shine before men, that they may se your good workes. But thoughte they were not men of manie good workes, yet had they many pretie qualities, though I saye it. For I may lphē them well to the beast called Camelopardus; whiche being but one resembleth

Basil, sembleth

The preface.

seemleth yet many beastes, as by hys
necke, the horse: by his feet, the ore: by
his head, the Lamell: by his spottes in
his skinne, the Tyege. So these late
preachers in their stoute countenance,
they seemed warriors: in their lighte
apparell, courtiers: in their familiare
talke, rybauces: in their gesture, wan-
cons: in their liuinge, riotus: in the
pulpit, lying preachers: in their booke,
spiteful railers. If they haue not been
suche as I report them, then shewe me
what they were, and howe muche ye
that haue been their disciples and scho-
lers haue profited vnder them, and by
their example in godlynes of lyfe, in
honestie of behauiour, in charitie to-
wardes your neighbours, since ye firste
wēt frō your mother the church, & left
the auncient orders and customes of
religion, and became gape Gospellers
after the gyse of your newe teachers?
Beholde your selues in the glasse of
your owne consciences, & tel me trueth.
Ye say, that they were godly teachers,
and that through them ye haue attay-
ned to a greate knowledge of Goddes
worde

to his countrey men.

word. The more knowledg ye haue the
more godly ye ware of yse. For where
the true knowledg of Gods worde is,
there is the true spirite of God, which
euermore sterreth & moueth mā to liue
wel, according to his knowledg, & the
pleasure of God, whose knowledg he
both professe. But in Englands I am
perfette & none of you cā sai nay, & say
truth: but that ye haue growen al wic-
kednes, as ye haue growen in this newe
religion, in somuche that there was
neuer such vnchristianes in seruantes,
suche vnnaturalnes in children, suche
vnrulnes in subiectes, suche fescenes
in enemies, suche vnfaithfulnes in
frendes, againe suche beastlynes of
myndes, such disdainfulnes in hartes,
finallp such falshood in promises, such
deceitfulnes in bargaines, suche greedy
extortiō, such insatiable couetousnes,
such tollerable pride, as therfore ye are
become a fable amongest al natiōs. Howe
saye ye, is not this true? whiche of you
can denaie it? And be these the frutes
of true knowledg? yea, do not these
behaviours and vngodlye maners of

B. v.

you

The p[re]face.

you, declare manifestly that ye haue of late yeres geuen your selues rather to errors, then to trueth: rather to haue forsaken the catholike and pure faicth of our mother the true churche, and folowed the sonde fancties of a fewe vngodly and false teachers, to the highe displeasure of God? Will God thinke ye reforme his churche if it were in error, or call his people to knowledge if they had been in ignorance, by the ministers of the deuill, by the preachers of Antichrist? Or can ye say that they be the ministers of God, that liue so vngodly: that they be the preachers of righteousness, whose dedes are so full of vnrightheousnes, that in comparison of them, other whom ye called papistes might be saintes for the honestie of their liuinge, and sobre behauiours, as ye your selues haue said many times euen in my hearing? Be not these your thei[re] Relates, to be folowed? haue ye done a noble fete trowe ye, to forsake the vniuersall vnitie of all christianitie, to be at defiance with your loue mother the catholike churche, whiche hath

to his countree men,

hath fostered you from your infancie,
and without whose help, furtheraunce,
and succour, ye cannot be saued: for to
followe suche blinde guides, such grosse
maisters, as whose doctrine hath
brought you in errors, to the high dis-
pleasure of God: whose example of vn-
cleane lyuinge hath ledde you into all
wickednes, to your greate ignominye,
shame and rebuke with all godly peo-
ple? what good haue they done in this
realme, either by their preachinge in
wordes: or with their teaching by ex-
ample? Haue they not broke many good
and godlye ordinaunces, and set vpp
none? Haue they not caused for greate
concorde and vnitie, great tumult and
rebellious sedition? for godly fasting,
yotus fasting: for deuout prayinge,
peauthe prayinge? for due obedience, vn-
lawfull libertie? for peace, Gods plens-
tie, and enough: warre, dearth & famine
more then enough? I write and wepe
in my harte to consider, what mape be
writte of the wretched condition and
state that our countree hath been in of
late yeres. Whiche of you al, yea which
of

The preface.

of your preachers, (whose light should shine that the worlde should see it) which of them I saie, hath not been as redye as the worlde disposed of you all, to eate vpon good friday or any other bigill daie, as soone the Digge as the Shkerel, the Tapon, as the Carpe: the Chykin as the Cheuen? Notwithstanding the Magistrates of this realme commaunded, the wisdomme of the whole worlde thought necessarie, the vniuersall consent of Christ his church prescribed the contrary. What seruante for the most parte hath any of you all, that lokeeth not to haue his brekefast, his dyner, and his supper, as well vpon Christmas eue, as anye other daie, or els ye must prouide a newe seruant? Who can blame them? Are they not as they haue been vsed? Rather then ye would obserue the ordie of fasting prescribed by the church, ye would not stick at the beginning to giue your seruantes one meale more on the fasting daie, then ye would on any other day. And where ye would other dayes feede them with milke, butter & chese ouly,

to his countree men,

on the fasting daye, they should be sure
to haue fleſhe. Peca and thought it a
glozie when ye had ſo done, that ye had
ſo well reformed your houſholde, fro
that poppe the faſt: callinge all thinges
poppe the that was Gods pe. But what
haue ye gotten hereby? Surely ye had
neuer ſo litle good ſeruite, and yet ye
neuer paide more for it then now. Ye
had neuer ſuch diſobedient ſeruantes,
and yet ye neuer cheriſhed them better
then now. Why ſo? Before they were
better taught than fedde, and of late
they haue been full fed and ill taught:
Then were they obedient, truſtie and
diligent, as they were taught: and now
be they diſobedient, ſlouthful, and vn-
truſtie, as they be fedde: then were they
well taught workers, and now ill fed
workers: then had ye diligent laborers,
and now ye haue negligent loyterers.
I ſpeake as I heare your ſelues ſaye
that haue them. Well, will ye haue a
remedy? They begin where ye left: teach
them better and feede them leſſe. And
for praying, how it hath decayed, which
of you cannot beare witneſſe? Finallye
what

The preface.

What kinde of wickednes is there that
ye haue not aboue other, and what one
vertue is there, that ye haue not lesse
then other, that professe the contrarie
religion to you? One demaunded of
kinge Agesilaus what fruite and bene-
fite the lawes that Lpcurgus made
had brought vnto the Citie of Sparte:
marie quod he, *Contemptum vitiorum*, that
is, the contempte of vices. But whoo
shoulde requyre of me what fruite the
innouatio of religion hath brought in
to this realme of Englande, I muste
nedes saie as I know, *Contemptum vir-
tutum*, the contempte of vertues and al
godly liuing. If it be true knowledge,
that ye bragge your selues to haue of
Gods worde: came ye not to it by the
spirite of God? And doth the spirite of
God increase knowledge in you, and
decrease godlines, that shoulde be in
you according to your knowledge? Is
godlie zeale, is the feare of God, is ho-
lynes of life, is charite towards your
neighbours wrought in your hartes
without the knowledge of Christe his
true religion, or els with the know-
ledge

to his countrey men.

ledge therof: If it be the right knowl-
ledge of worshippinge God, then of ne-
cessitie must ye cōfesse, that before this
innouation you were in better state of
knowledge, because your liues were
then more agreeable to knowledge: and
that sins, ye haue been erroneously
taught and deuillishely seduced, be-
cause your dedes & doinges haue euen
sins been more and more ungodlye and
deuillish. For God did neuer begin to
plante a doctrine vnkownen tofore, or
renewe a doctrine afore neglected and
forgotten, but by suche as were godlye
and vnspecked, as in dede expressed the
strength and vertue of their doctrine,
in their life and behauiours. For as **S.**
Ambrose saith, the wordes of teaching
do vehementlie moue the hartes of the
hearers, when the life of the teacher
is not dissonant. The is the authoritie
of the preacher firme, sure, & allowable,
when he clenbeth his sayings in the
minde of the hearers with the effica-
cie of godly workes. For the iuste man
in his worde and dede is allowed in his
sayings, that is required in all preas-
chers

The p^reface.

chers and teachers commonlie, holbe much more is it requisite in them that will preache and teache a newe vnknewen doctrine: and woulde repell an olde knowen and well grounded religion, to plant some newe fangled snottion: If they were moued by God then no doubt God woulde also inspire them to doo it orderlie, that is, accordinge as him selfe did, and required other to doe. He him selfe (as is reported of him) *Capit facere & docere* Began first to doe, and then to teach. And he instructing his preachers: said who soeuer breaketh one of these least commaundementes, and so teacheth other, he shalbee called the least in the kingdome of heauen: but whosoever obserueth & teacheth the same shalbe called great in the kingdome of God. And S^t Paule the worthy preacher of Christ his truth, dothe testifie of him selfe. I doe chasten my bodie (saith he) and bringe it into subjection, least peraduenture while I preache to other, I my selfe be made a reprobate. Surely if God woulde innoate or alter the religion

to his countree men.

ligion so longe receiued, by reprobate
men: then is he not the same that he
was, nor one with his promise. For
when the first began to plant the doc-
trine of his sonne Christ, he chose such
ministers and preachers therof, as for
integritie of life, and also for diuers
miracles (effectuall persuasions of
anpe thinge that they shoulde teache)
were notable through all the world.
But our holp preachers beginninge to
plant a newe religion, or (as they say)
renewe an olde doctrine this. xv. C.
yeres neglected, lacke both. Thei haue
neither good conditions to authorize,
ne miracles to confirme their sayings.
O, you wll say vnto me, though they
liued not accoordinglye, yet was there
teachinge good. I saye they taughte
naughtie & false doctrine. How prone
I that? because it is contrarie to the
faith receiued and taught by our mo-
ther the vniuersall church. But they
brought the scriptures for them ye wil
say yea so did the deuil, so did Arius,
Donate, Sabellius, & as manye here-
tiques as euer were, to maintaine their

I. i.

doctrine

The p[re]face.

doctrin, yet was their doctrin here;
ticall and blasphemous: and the scrip-
ture true and moost true. But they al-
leged the Doctors, and Fathers up-
pon the scriptures, They did in dede,
but in like sorte and maner as diuers
were noted to allege Romes verses,
ἀκερῶς καὶ ἀνύγωγες heales, & end-
les, for whatsoeuer they founde in a-
ny of the fathers workes, that mighte
in any respecte seeme in appa[re]nce to
mainteine their errors: the same wolde
they continuallie that and charme on,
althoughe in dede it made either a-
gainst them and their erroneous doc-
trine: or at least, nothinge with them,
if they had well wated their workes
throughe as they did not. But they
were snatchers and patchers only, and
only snatched here and there a piece to
patche up a botching matter. I mighte
well liken them to Ases for diuers
qualities that were in them. For as the
Ape being neither apt to kepe y^e house,
as doth the maffe cur, nor fitte to bere
burthen, as can the horse: nor meete to
turne and till the grounde, as can the
oxe:

to his countree men.

Dre: she only flattereth, she only moueth vs to laughter and pleasure, and with her folishe mockes and mockes maketh vs prasaunce and merite. So these newe fangled preachers, for as much as they had not the grace neither to kepe home wth their mother, the vniuersall church, and with her to watch and kepe the wardes that her enemies assaulte her not, neither to turne till the grosse of mans soule, that it might be apt to receiue p^r good seede of whete whiche their mother would haue sowne: neither yet patientlie to bere the burthen and loode of her motherlie correction, by fastinge and praiping, and to suffre the crosse of her spouse Christe, which she would haue leide vpon their sholders: bringe vs fitte (I saye) and vnprofitable members to these good purposes and bles: they became ministers of pleasure, libertie, licence and ease, and they theselues knowlede depe in them all. Whose onlie purpose was as Erasmus well noteth in his epistle to Wplibaldus, *Census, & vxor* thyrping and wputing, ergo in this point they be

A.ii. apische

The preface.

apish. Again when so ever they take
vpon them the handlinge of any good
and weightie matter, their handling of
it was apishlie: for either they woulde
rent and teare it into peices, and make
it nought worth, or els by wasting &
wrething of it, they woulde force the
same to mainteine their principall in-
tente (*wynninge and thirynge*) and this is
apish. Further as of euill cometh
good many times, so of the same some
good also. For we reade that the Wan-
tonnes, plaie, and pastime that the Ape
maketh, driueth away the Agee from
the Lpon, In like sort the folp, the ly-
centious libertie of these newe fangled
preachers haue driven away the cares:
lesse securitie from the catholike sort,
and hath been occasion that they haue
given them selues more earnestnesse to
watche and warde for their mothers
right, whiche tofore liued as careles
without feare of enemies: and herein
they were as profitable to the catholike,
as Apes to the Lpon. Thus thoughte
they woulde not abide to bee papish,
yet were they still apish. They haue lost
but

to his countrey men.

but one letter of the name, but they
lacke an hundreth good conditions of
them, that be so named. They wil say
here vnto me, now ye talke at pleasure
of vs: but all this while why haue not
you amongst you confuted by argu-
ment and learning our doctrine, if it
were so euill? I sape vnto them, what
nede any of vs to cōfute your doctrine
by argument, whiche the vniuersall
churche of Christ by consent, hath long
ago cōdemned for heresie? Tush they
will say againe, you could say nothing
against it. How know ye *h*, that when
we speake you will not vnderstand vs
or els your selues haue so mange wo-
des that ye will neither vouchesafe vs
time to speake, nor your selues leysure
to here. Ye are so ful of wordes that ye
cannot abide vs to speake, and soo full
of malice, that ye wil not sauer of it, if
it sounde contrarie to youre opinion.
Ye are made like *Porticus i Olympia*, which
was called *Septiuoca*, hauing seuen voy-
ces or seuen soundes, because for one
voice it woulde giue mange. Soo, you
were made *Septiuoci* for one woorde you

A. iii.

will

The p[re]face.

W[ill] haue the tellinge of seuen score or
els the sp[irit]e woulde fume and be in a
greate heate: howebeit, manie times
and often we haue confuted your doc-
trine, although you hether to were not
confuted, which coulde not be, for two
causes: the one was because you were
become heretikes, which will neuer be
perswaded against their conceiued opi-
nion. as Lucifer the heretike cōfesseth
of his disciples to S. Hierom. *Vnum
tibi confiteor quia mores meorum apprimè noui,
facilius eos vinci posse quàm persuaderi.* I cō-
fesse this one thing to the, for asmuche
as I do so well knowe the nature of
my disciples, that to dye for, they will
not be perswaded, rather will they by
violent cōpulsion be vāquished. Next
because ye are ap[ostate] as I say. For as
the Ape whippeth here and there, and
neuer staicth in one place, lykewise
your custome and maner is, so to sterre
and whippe from place to place, from
matter to matter, from texte to texte,
that it is not possible to pruaile a-
gainst you in resoninge. It is an olde
saying & somewhat to true, Frenshe,
Heresse

to his countree men,

Heretie & Gelosie after that they haue
ones crepte into man, they will neuer
lighte out of him againe. Blame me
not if I be so newhat quicke . Your
quicke speede heretofore requirerh no-
lesse hast . Yet am I not so quicke to
touch you for your euil doings which
deserue no fauor, as ye haue been ouer
hastie here afore to depraue vs for such
matters as were worthye praise and
commendation: If ye haue taken plea-
sure in deprauiug vs, that offended not
take not now displeasure, to be re-
proued, for that ye haue offended: ye
haue many times spokt what ye ought
not, and now no matuell, if ye heare
what ye woulde not . Who hath not
bothe sene and hard in booke, baist and
plaine your spurning and kycking, your
croging and ceping, your barkinge and
bittinge against the faithfull beliners
and catholike preachers: and why? for-
sothe for two causes . Let Diogenes
tell the first and I wil not steeke to tel
the nexte . One asked Diogenes what
was the cause, that some men woulde
rather giue their almes to the creple

L.iii.

and

The pface.

lazar then to a Philosopher, marpe
quod he, because they hope soner to be
a creple or lazarus then to be a Philoso
pher, that is, a louer of wisdom and
truth. Nowe why haue ye so vehem
ently inueighed against the true prea
chers of Christe, and the truth of his
spouse our mother the church, and
haue extolled the false ministers of An
tichrist and the ministrie of his harlot
the malignant church? I speake Dioge
nes, speake. It is, because they soner
hoope to be still the false ministers of
Antichrist, then at any time the faith
full preachers of Christ: soner to go to
dwell in hell with the deuill for here
sie: then to raigne in heauen with god
for true religio. Wel saide Diogenes,
and by promise I must tell the nexte
cause. I haue readde of an vnskillfull
Painter, who hauinge painted on a
time in a table homelie and verie euill
fauoredly, a companie of croinge coc
kes, and bringe prauise of his owne ior
nozance. he commaunded his boye to
driu out al the pulter out of the house
and that in no wise anye liuely Cocke
should

to his countree men,

shoulde come neybe the place, where
p table with his painted cokes stode,
least the beholder or byer by compari-
son and collation of them together,
might esleir deprehende the grosse and
rude ignorance of the Painter, and so
hinder the vttraunce of his w ire. So,
beware saide our preachers beware of
these priuities, beware of their So-
phistrie, harken not to them. Keepe not
company with them. Erie, spe on the
and let them go. wherfore? The pain-
ter hath told the cause. They were pri-
uie of their owne wicked ignorance.
For they feared, & I am out of doubt,
that if ye had true lpe conferred their
doctrine and liues with the doctrine
and liues of the other good and godly
teachers, whiche they called papistes: if
ye had quietly and diligently with in-
differencie of minde waped well what
they haue either saied in pulpit or wri-
ten in booke: ye had longe agoone per-
ceiued the blinde and grosse ignorance
of your gupdes. Ye had esleie found out
their trecherie, craft and falshood: ye
had soone tried that al their gaie pain-
ted

A. v.

ted

The p[re]face.

led ware, was but bumbling and fumbling peltre, & not (as they made you beleue) faithful religion, but deceitful delusion, not wittie writing, but wiply wressing of well written truth, not truethfull preaching, but rathfull brekinge of all christian orders, not right reformation of thinges amisse, but deuilliche deformation of thinges that were well, & to be short not repairing, but impairinge of the catholike faith. Alas most deere countremen that euer ye should be somuch bewitched by that deuillish harlot, that for her whigge & whape ye shoulde thus leaue the nourishinge milke of your louinge mothers brestes, for the butte poudle of her vncleane pottes whiche bringeth deathe, ye shoulde forsake the cleane fountaine and well of your mother, where hens springeth the water of lyfe. Alas dere frendes ye haue greatly hasarded the wealth of your soules, ye haue brayed the burntuge coles of vengeance vpon your owne headdes: ye haue vterly cast your selues awaye for euer, to be tormented body & soule amongst the foule deuilles of hell in fire euerlasting

to his countree men.

lacking, if vpon this calling ye repent
not, and make hast homeward into y^e
bosome of your louinge mother Ye
haue ben often called, and fewe of you
haue regarded. What pituous plagues,
what meruelous miseries, haue not
you sene and moost of you felt, sins ye
lese the vnitie of the vniuersal church?
And were they not all as Prophetes
sent amongst you to put you in reme-
braunce that ye were from home, that
ye were out of the fauor of god? What
desperatton hath there been amonge
you? howe manie of you nowe of late
yeres, haue died desperat of Goddes
mercie? howe manie haue caste awaye
themselues with their owne violente
handes? And was not all this suffered
to let you vnderstand, that ye were be-
come disobedient children to your good
mother? that ye were no longer mem-
bres of that liuely bodie? can the childe
despaire of the fathers mercie, as longe
as he is obedient to the mother? Can
he despaire to be saued by Christ, that
is a membre of his bodie? no, no. Thus
mercifull ye by diuers meanes GOD
vouchsafed

The p[re]face.

houchesafed to call you home againe
into his dere spousette lappe, into your
gender mothers armes . But it hath
not moued your stonpe and stonborne
hartes. Nowe againe of his mesureles
mercy he calleth you. And out of doubt
this is the laste call, this is the laste
sounde of the trumpet. If ye come not
nowe home at this call, it is to be fea-
red, least he will exclude you out for e-
uer, and you that would not come by
on so manie callinges, shalbe bidden
goe at one commaundement *Maledicti
in ignem eternum*, accursed into fire euer-
lastig. We haue been called diuersly by
diuers and maruelous plages, and yet
ye come not. Nowe last of all he cal-
leth you by a more gentle meane, by
his true elect Marpe our moste noble
and godly Quene. Whome his inscru-
table prouidence hath preserved of a
spectall purpose no doubt, that by her
he might restore his true church, of
late yeres miserably vered. And by her
last of all, call you home into the folde,
that haue longe strated as loost sheepe.
She remembreinge therfore whose mi-
nistresse

to his countree men.

hittresse she is, doeth not flacke to ex-
cute her office. *Clamat virgo, Angli surgite,*
sponsus adest. The faithfull and heauenlye
virgin crieth earnestlye vnto you, **M**
y louinge subiectes of Englande, **M**
dere beloued people, arise, arise, come &
accompany the spouselle of Christ our
louing mother, for the spouse comethe.
If ye be not of her frame, if ye be not
of her familie; the Spouse will not
knowe you: the Spouse Christe will
not admit you where he hathe to doe.
If ye be not one with the spouselle, the
spouse & you must nedes be two. The
spouse and the spouselle shalbe one in
heauen, you and the deuil shalbe one in
hel. Wherefore arise, arise I say. Come
home cōe home, that are so louigly cal-
led. Who calleth you? god calleth you,
whose vengeance you cannot escape,
if you come not, if this last call bringe
you not home. Your creatour calleth
you, whose will is to saue what he hath
made. The lorde of mercie calleth you,
who by so many waies letteth not to
seek the lost shepe, in whose recoverie
he more reioyleth, then in the hauinge
of

The p̄face.

of ninetie and nyne.

Thus God, the creatour, and lord
of mercie most gently & louingly cal
leth you. By whom by many messen
gers, and now last of all by a famous
Mary, whose merites and mercie to
wardes you all, might moue you al to
come: by an heauenly maide, whose in
tegritie of life and constancie of faith,
ought to perswade you al to come wil
lingly: by a mightie Quene, whose au
thoritie might compell you all, to come
with speede, whether to come home, in
to your mothers lapp, where lacketh
no comfort, no consolation, no heauenly
pleasure. With her, ye shal haue al, be
inge ones made members of him that is
al in al. At home wth her, you shal haue
assuraunce of life, that cannot dye: of
inheritaunce that shall not quail: of
blisse that cannot ende: eternally to co
tinue in heauen with God. If ye tarpe
ail from home, what shall you haue
out of al doubt. ye shalbe assured of
bitter deathe, of perpetual seruitude,
of vnspokeable tormentes euerlastinge
to endure in hell amongst the deuilles.

Can

to his countreemen.

Can neither so greate benefites per-
swade you to come home, neither soo
great displeasures wery you to w^{id}e
from home? Were ye so lighelpe caried
from home by the deuill your enemye,
that ye might be lost: and are ye now
so hardly perswaded to turne whē god
your redemer calleth you, by so many
louinge waies that ye might be saued?
Shal I cal you mē that wilfully rūne
into confusion, whiche the vnresoua-
ble beastes wou d not? Shal I cal you
christians that so ofte and so longly
called, choose rather to followe Antt^e
christ to hel, then christ to heauen? Shall
I cal you Englishe subiectes, that soo
litle regarde the trumpet of your so-
ueraigne Ladie? Is it so harde to per-
swade men, (whiche shoulde haue rea-
son) to choose rather life then deathe,
rather pleasure then paine? Is it soo
hard to perswade christians to folowe
rather God then the deuill, rather to
raigne in heauen then to suffer in hel?
Is it so harde to perswade Englishe
hartes, to obey sonoble a Queene, soo
godly a Mary, so heauenlye a virgin,
cal

The p̄face.

calling you home in such louing wise,
where ye maye haue rest and quietnes,
that haue been tossed with so many mi
series? Where ye may haue remedie of
soo manpe pestilent sores, and vlcers,
wherewith your soules are infected?
Come, come, louinge coun-ree men,
for the passion of Christ make hast and
come. Be not slacke in coming, that
made so great hast in goinge. I helpe
ye ut louinge mothers armes are open
to receiue you, her bosome vnclased,
her breasts bare to feede you with the
swete milke of true knowledge, al
though ye haue vngentle vltie with
her in forsakinge her. Yet come I say
and humbly submit your selues vnto
her, and she wil louingly receiue you.
She wil forget and forgewe al vnkind
nes past, and she wil deliuer you from
so many euilles, perilles, & daungers,
that ye are in. She can and will, and
without her, there is no other to be
looked for, but vtter confusion. If ye
will not beleue the triveth vttere in
wordes, yet credit the effecte expresse
by example. When the raging waters
had

to his countree men.

had ouerwhelmed the wholle earthe,
and drowned man & beast and all that
was, who then was saued, but Noe &
seuen with him? What did the Arke
prefigure vnto vs? No doubt the ca-
tholike church of Christ, whiche doth
regenerate you to God, and delivereth
all that abide in her from the prill and
daunger of hell & the deuill. *Ad quam*
confugiunt omnes in omni pressura & in omni
tribulatione sua. Vnto the Arke of which
catholike church saith saint Austen al
doe resort for succour in all persecuti-
on, miserie and trouble. We cannot con-
ceiue here frendes the great comforte,
consolatiō, and safegarde, that is with
in this church, because your headdes
are so heuie with netwe fantastical er-
rours. We are so drousic and so blinde
in the dead slepe of ignorance. But if
ye would awake out of that dead slepe
and see the trueth, then no doubt but
ye woulde thinke with me & saie with
waking Jacob. *Veré hic est domus dei, &*
porta caeli, id est. In dede this is the house
of God, and the gate of heauen. For be
out of doubt, if ye be not of this house,

D.

ye

The preface.

ye cannot entre into heauen, Where
God raigneth. If ye kepe not your sel
ues within the Arke of this vniuersall
church, ye cannot auoide destruction;
Ye must nedes perishe bodie and soule
Wherefore louinge frendes, if you de
sire to be saued, & to raigne with Christ
be at home with his spouse. If ye
longe to inherite as the childre of our
heauensly father, despise not the doc
trine of oure mother the catholike
church. If ye longe to drinke the liue
ly water that springeth into euerlast
inge life, resorte home to the cleare
fountaines of your kinde mother the
church, and abandon the company of
heretikes. Leane their broken and vn
cleane cesterues, whiche can holde no
water, but poudle & mire. For brieke,
if ye desire to worshippinge God rightly,
and to walke in this true religion ac
cordinge to his most holy Will & pleas
sure, then stagger not to embrace and
folowe the olde religion, newlye recoz
uered and set furthe by our heauensly
and vertuous maiden Quene. For bee
out of doubt there is nothyng in this,
religion,

to his countree men.

religion, but what the scriptures of
God haue occasioned, the heauenlye
spirite hath suggested, our true mo-
ther the catholike church hath autho-
rised, the holye & learned fathers of all
Christendome haue set furth, the con-
sent of many generall counsellies hath
confirmed, the longe succession and co-
tinuauce hath approued to be mooste
true, sincere and perfect. O moste dere
beloued frendes be not ashamed to re-
pent, & herein the Angelles of heauen
will reioyce. Be not ashamed to arise
that haue so shamefully fallen. Be not
ashamed to come home to your mother
the church, sith she is not ashamed to
receiue you. Thinke it not vplensse to
forsake the society of heretikes, that ye
maye bee made the children of God.
Thinke it no folpe to throwe your sel-
ues out of the armes of an harlot,
whiche will gripe you to deathe, that
ye maye set in the lappe of so tender a
mother, which will cherishe you into
life euerlastinge. Well it is time I see
to breake of, for I haue exceded the iust
measure of a Preface. And yet am I
D. it. lothe

The preface.

loth to leaue. Blame me not though I
cannot obserue measure in my talke to
you, towarde whom my loue & hartie
affectiō knoweth no mean. And though
I am in doubtte how you shall like my
doinges, yet be ye out of all doubtte I
haue done the same of a greate zeale,
and most frendly affection towarde
you all. And I protest before God I
onlye seeke thereby your soules health.
Neither haue I written this to shame
you, but as my dere beloved bretherne
I warne you and call you into the fe-
loweship of the sonne of God Iesus
Christe our lord. Wherein if I ought
preuaile, wel is it with me, but muche
better with you. Here I wil leaue and
geue place to holy *Vincent*. Too whom
I beseeche you hartely giue atten-
tue care, and willinge harte to
vnderstand his counselles,
and no doubt but ye
shalbe glad there-
of. The bles-
sed God
in perfecte Trinitie direct
your hertes & waies.

The booke



THE Scrip-
ture saying and
admonishing:
Demaunde of thy
fathers, and they
wil tel the: En-
quire of thine

Deu. xxxii.

auncetours, and they wil shew the:
Lykewise, Applie thine eares vn
to the wordes of the wyse:

Prover. iiii.

Agayne, My sone forget not my
sayinges, let thy harte kepe my
wordes: It semethe vnto me
that am of al the seruauntes of
God the verye basest Pilgrime,
a matter wel worth the trauel,
and lyke thzoughe Gods grace
to profite verte much, if I shuld
D. iiii. comprise

The waye home to Christ,

compryse together in wyptynge
all such godly, comfortable, and
holosome pzeceptes and counsels,
as I haue faithfullye receiued
of the fathers, concerninge the
true and catholyke faith. A
wozke no doubte ryghte neces-
sarie for mine owne infirmitie,
hauinge thereby prompte and
redye, that might thzough day-
ly reading, repaire and help the
wekenes of my memozy. Unto
whiche enterpryce, not the fruit
onely of the selfe wozke hath
moued me, but also the iust con-
sideration of tyme, and oportu-
nitie of place, haue and doo ve-
hementlye encourage me to at-
tempte the same. Tyme I say,
for time we see passethe awaye
irreiuocablye, snatching with it
man and all humaine & worldly
thinges.

Tyme.

things. Wherefore sittinge it is, that we of tyme catche also somewhat, that might in tyme aduantage vs into lyfe lasting beyonde tyme. And at this time especially, when both a certaine terrible expectation of Goddes fearefull iudgement, nowe imminent and appzochinge verye nigh at hand, exacteth in vs a moze seruente studie towardeg his religion: and also the subteltye and crafte of newe fangled heretikes nedeth nowe greate care, watche, and diligence,

The place I saye, because sequesteratinge and deuidyng me from the frequencie and haunte of Cities and Townes, I haue bestowed my self in an out smal village, and in a Monasterie, where without greate let or
D.iii. hinde

Place.

hinderance, that maye be accomplished whiche the Psalmespeakeeth of : *Vacate & uidete quoniam ego sum deus.*

Moreouer the consideration of my purpose agreeeth hereto well. For whereas ones I was tossed with diuers and boytous waues of the secular trauell, at length Christe beyng my helper, I arriued vnto the porte of religion, a moost sure hauen for all menne: that there pullynge downe the combe of pryde and vanitie, and applying my selfe to please God with the sacrifice of Christian humilitie, I mighte happely auoide not onely the wrekkes and troubles of this present lyfe, but the inquencheable flames alsoo of the worlde hereafter:

But

But now I Chal in the name of
our lozde, sette vpon the matter
purposed. That is, to describe
and set furth such good lessons,
as by cradition are dirtued, by
writtinge are leste vnto vs frō
our auncetours & forefathers:
desirynge to be accepted rather
as repozter thereof, then presu-
minge to seeme authour of the
same. And further, I shall ob-
serue this ozdze in writting: not
all, but of all the mooste neces-
sarie matters to gather and re-
herse, and that not in fyne and
piked phzase, but in facile and
cōmon speche: so that the moost
part may seeme rather signifi-
ed, thē explicated: rather sleight-
lye touched, then exactly discus-
sed. I leaue the flozishinge, cu-
rious, and painted maner of en-

D.v,

dicting

dictinge to other, whiche either
vpon confidence of their wit-
tes, or respect of dutie or office,
attempt the lyke enterpryse. As
for me, I intende nothinge els,
but to prouide vnto my selfe,
and for mine own singular vse,
a byll of remembraunce, as it
were, against obliuion: wherby
memorie moughte be holpen,
whiche I feele now to decaye
in me. And yet I shal endeouour
with Goddes helpe to amende,
and daylye enlarge the same: as
my leysure and oportunitie shal
serue, to recognise and recompt
suche thinges as I haue lear-
ned. And this to this end I saye
that if this my treatise (whiche
I make for my self only) escape
my handes, and happe to lyghte
into the handes of other: that
then

The waye home to Christ.

then they carpe not , or rashelye
disproue any thing therein con-
teined, whereas is promised a
reformation and amendement:
Nowe therefore to come to the
matter it selfe, I haue with
greate studie and earnesteste dili-
gence, manye times sought, and
that of verie many godlye and
learned mē, howe and by what
certaine and generall rule I
mighte trye and thzoughly dis-
cerne the veritie of the catholike
faith, from the falshood of wic-
ked heresye, the true preacher of
Christe, from the false minister
of Antichriste . And I haue re-
ceiued of them all, at all tymes
this one onelye aunswere : that
whether I, or anye other man
woulde perfiteely knowe , and
perceiue the trecherie, falshood,
and

A rule :

The waye home to Christ.

and craft of heretikes, & would
auoide their cursed snares, and
damnable ginnes, and desireth
to abide sounde and constant in
the soude faith of Iesus Christ:
then I or he (say the) must (god
assisting) keepe & warde our be-
liefe with a double bolt, that is,
with thauthoritie first of Gods
law, next with the tradition of
the catholike faieith.

*The autho-
ritie of the
churche vs
on the scrip-
ture is ne-
cessarie.*

Here perhappes some would
saye vnto me, for as much as the
scripture is perfite, and plentiu-
ously doth suffice to al thinges,
what nedeth vs to ioynе therto
thauthoritie of the ecclesiastical
intelligence? I aunswere, that
it is veray nedeful. Because the
holy scripture, (althoughe it be
but one, yet al doo not embrace
vse & expound y same in one sene,

by
ne
of
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oth
ny
ma
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but
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Do
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Pela
wil
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ture
but
by

The waye home to Christ.

by reason of the altitude & highnes of it. But the sentēces thereof diuers diuerslie doo take and vnderstande: one one waye, another another way. That many times howe many men, so many iudgementes appeare thereupon. Yet is the scripture but one, and in all pointes vni-
fourme. For beholde Nouatian one way, Sabellian another way, Donatē contrarie to them bothe expōndeth it. Again Arrius, Euenomius, Macedonius, they vnderstande it after an other sorte. Photinus, Apollinaris, Priscillianus in an other sense, Iouianus, Pelagius, Cœlestinus, yet other wise: and Nestorius finally after an other fashon. Yet is the scripture as I sayd but one, & hath but one vnderstandinge.

Diuers di-
uersly ex-
pounde the
scriptures,

Where

The waye home to Christ.

Wherefoze it is verie necessa-
rie for the auoydinge so greate
daungers of diuers errors &
doubtes, that the lyne of the
Pzopheticall and Apostolicall
scripture, be drawn and direc-
ted along, accoꝝding to the rule
and exposition of the catholike
churche. Alike wise in the catho-
lyke churche we oughte serious-
ly to regard and take hede, that
we saythfully hold that, whiche
is euery where, alwaies, and of
al generally receiued, obserued,
and beleued: for that is properly
catholike: as by the Etimologie
of the terme (catholike) doth ap-
peare, whiche comprehendeth
all vniuersally. And this shall
we doo, if we ensue and folowe
the vniuersalitie, the auncien-
tie, & the consent of the churche

Catholike.
Vniuersa-
litie.
Auncientie
Consent.

These

The waye home to Christ.

These thre pointes, he must first
mely holde that wilbe counted
catholike, and desireth to con-
tinue in the faieyth of the catho-
like churche, with out whiche
there is no saluation. Of these
three pointes I shall teache as
I haue learned. And touchinge
the firste, we shall not misse to
folowe the vniuersalitie, if we
hartely confesse & acknowledge
that faieyth to be the true chris-
tian faieyth, whiche the vniuer-
sall Church throughout the
whole world dothe confesse and
acknowledge. Touchinge the
seconde, we shall assuredlyc fo-
lowe the auncientie, if we stray
not from the censures and iud-
gements of the auncient, holy,
and catholike fathers. Tou-
ching the third, we shal rightly
folowe

The waye home to Chrifte.

followe the consent and vnitie,
if in that antiquitie we admit,
embrace and allowe the definiti-
ons, iudgements, and censu-
res, of all or the moost parte of
the saied holie fathers. Nowe
what shall the catholike Chri-
stian man doo, if any one partic-
le of the churche, hath deuided
it selfe from the communion of
the vniuersall faith? What els
shoulde he doo, but pferre the
helth & safetie of y^e whole body,
before the corrupte and pestife-
rous membze: What if some
new cōtagion inuade the chur-
che, and laboureth to cōmacu-
late and corrupte, not a parcell
onely, but a whole congregati-
on: Then let him cleue to anti-
quitie: whiche cannot be sedu-
ced by anye crafte of noueltie.

What

What if in the selfe same anti-
quitie, we shall trye that twoe
or thre, yea whole cities & pro-
uinces haue erred? Then in any
wise, he ought to preferre before
the rashenes, temeritie, & igno-
raunce of a few, y^e decrees & deter-
minations of an vniuersal coun-
sell. What if no suche decrees of
any vniuersall counsell can bee
founde in some case, as some
suche maye befall? Then shall he
diligently conferre, searche, and
considze the bookes and monu-
mentes of the auncient fathers
of the churche, and receiue their
iudgemētes. Whiche, although
they were neither of one place,
neither of one tyme, yet are one
in the cōmunion & faith of one
catholike churche. And what-
soeuer these sages with one
C. i. consent

Donate.

consent, manifestlie haue defended, witten, and taughte, the same ought he to beleue w^oute all doubt. For the better vnderstanding of that whiche I haue said, I wyll set furthe the same one after an other by examples, and declare them moze at large, least whyles I study to be short, I slenderly passe ouer y^e weight of the matter. In the tyme of Donate that heretike, of whom suche as maintaine his heresies be called *Donatistes*, what tyme a great part of Affricke had tumbled them selues headlong into the goulfe of the pernicious errors of the said Donate: and for getting their religion and profession, preferred the cursed and blasphemous temeritie of one bayne man, befoze the vnitie of
the

The waye home to Christ.

the church: then (throughe Af-
fricke) suche as detested that
prophane scisme, & adhered fast
to the vniforme consente of
Christes vniuersal church, they
only of them all mought be said
vnto their posteritie to leaue a
speciall fourme howe hereafter
the wisdom of al vniuersally,
ought moze to be esteemed, then
the madnes of a fewe singular
persons, in anye weigtie matter
concerning our saietie.

Likewise what time the pesti-
lent poyson of the Arrians, had
infected, not one portion, but *Arrians.*
almost the whole worlde: in so
much that in maner all the bys-
shoppes of the Latine church,
partlye by force, partly by craft
circumuented, were wöderous-
lie perplexed and amased, what
E.ii. were

were best to be done & folowed
in so great confusiō of matters;
Then whosoever was the true
worshipper and louer of God,
the same was not infected with
the skozfe of that fylthy conta-
gion:but preferred the auncient
faith, and vnitie of Chzistes v-
niuersal church, befoze the new
forgesed trecherie and falshood of
certaine singular newe fangled
harebzaines. And what cala-
mitie, howe great miserie dothe
ensue innouation of religion, &
the bzinging in of suche newe
fanglenes, contrarie to the vni-
tie of the catholike church: it is
moost cleare and verie euident,
by that whiche folowed in the
time of these Arrians. For then
all kinde of thinges both great
and small went to wacke:affi-
nities

The waye home to Christ.

nitieſ, cognations, amities, houſes, & families were deuided: yea whole cities, peoples, prouinces, nations: And finally the whole Empire of Rome was merueilouſlye diſturbēd. For whē that prophane noueltie of the Arrians, as it were ſome Bellona or infernall furie (the Emperour himſelfe being firſte bewitched withall) had ones brought all the heades and nobles of the courte in ſubiectiō vnto that newe law: ceſſed not after to diſturbe, bere, and confounde all maner of thinges, bothe priuate and publique, hoſlye and prophane: without diſcrepance of good & badde, to diſquiet and hurte whome ſhe liſted, and howe ſhe liſked. Then were wiues biolated, widowers

E.iii. deſolated

The waye home to Christ.

Desolated, virgins defloured,
monasteries suppressed, clarks
persecuted, deacons buffeted,
priestes hated: thē were gayles,
pziions, & dongeons stuffed ful
of good and godly men, of whō
some were banished from cities
and townes, and compelled a-
mong wilde beastes, caues, and
rockes, in desertes, in greate
neede, famine, and thirst to end
their miserable life. Suche mi-
serie dothe certainly ensue and
folowe. when soeuer for the hea-
uenlye doctrine, humaine super-
stitions are broughte in: when
wel grounded antiquitie, is vn-
dermined throughe wicked no-
ueltie: when the orders and
institution of our elders, are
violated: the decrees of the fa-
thers

thers broken: the definitions of
our auncetours neglected: whē
the pernicious desire of newe-
fangled curiositie, kepeth not it
selfe within the commendable
limites of the sacred and incor-
rupte antiquitie. Some per-
chance wil thinke that I speake
this of affectiō and hatred, that
I beare to innouations. Who
euer thinketh so, let him at
leastwise geue credite to S. Am-
brose in this behalf, who in his
seconde booke vnto Thempe-
roure Gratian, deplozing and
lamenting the cruell bitternes
of that tyme, writeth in this
wyse.

S. Ambrose

O almightie god we haue now
sufficiētie purged and cleansed
the slaughter of thy confessours,
the murder of thy ministers, the

C.iii.

wic.

The way home to Christ.

wickednes of soo great impietie,
with our bloude and with oure
destruction. Thou hast now suffi-
ciently declared, that they can not
be saued, whiche haue uiolated &
broken thy catholike faith. **Like-
wise in the thirde booke of the
same worke.** Let us obserue there-
fore (saith **S. Ambrose**) the pre-
ceptes of the elders, let us beware
through presumptuous temeritie, to
uiolate the seales of oure inheri-
taunce. The fast sealed booke of
the prophet, not the seniours, nor
the powers, nor the Angelles, ne
Archaungelles durste vnseale. To
Christ onely was the prerogatiue
reserued to open the same. The
booke of Apostolike fathers, who
of us dare open, being sealed by so
many confessours, and halowed
with the bloud of so many godlie

mart

The waye home to Christ.

martyrs? They were holie confes-
sours and martyrs: howe maie we
denie their faithe, whose uictorie
we commende? Yea playnelye
(holpe **S.** Ambrose) we com-
mend and greatlye alowe the.
For who is so mad, who so euil
disposed, that wistheth not to
trace and folowe their steppes,
(al if he cannot ouertake them)
whom no violence, no crueltie,
no kinde of death coulde terris-
fie: whome no allurementes of
worldly felicitie, no hope of life,
no desire of libertie, no flatterie
of frendshippe coulde withhold
from the defense of the faithe
whiche their auncetours had:
Whom I say our heauely lord,
for their constancie in the truest
faeth, iudged worthy, by whō
his diuine maiestie mighte re-

E.v.

stroze

The waye home to Christ:

stoze his churches, beinge gre-
uouſlye mangled: reuue and
quicken by the ſpirites of well
diſpoſed people, merueiſlouſlye
diſcomforſted: ſet vp and reſtoze
againē the holye ozder of hys
prieſthood, beinge trode vnder
foote: and by whom finally his
inſcrutable pzouidence mought
with the bloude of ſo innocent
martyrs, cleaſe the people be-
ing pitiouſlye defiled with the
ſtinkinge frothe of daungerous
heresies. And with the plenti-
full teares of ſo godlye byſhop-
pes, waſhe cleane awaye and
vtterly deface ſuche newefan-
gled, not properly wꝛitiges, but
rather wꝛeſtinges of well wꝛit-
ten verities. And ſo reuoke al-
moost the whole woꝛlde from
peſtilēt heresies, bnto the moſte
certaine

The waye home to Christ.

certaine trueth of hyg worde:
from alteringe noueltie, vnto
the sounde and constante auncie-
entie: from newe fangled fan-
tasies, vnto the approued iudg-
ment of his catholyke Church.
But in this heauenly constâcie,
this is to be noted and earnest-
lie to be considered of vs, that
in the auncientie of the Church
they defēded not any one singu-
lar part, but the catholyke, that
is to witte, the vniuersal faithe
vniuersallie receiued. Neither
is it leefull to thinke, that suche
and so manye sage and learned
fathers would with suche con-
stauncie affirme, maintaine, &
defende the dreames of one or
two persones, or would for the
fantasticall conspiracie, as it
were, of one smale prouince cō-
tende

A rule.

tende euen to deathe. But they
imbracinge and faithfullye en-
suing the decrees, censures, and
definitions of all the ministers
of the holye Church, and of the
apostolike veritie, had rather to
deliuer their badies vnto moost
cruell tourmentes, then to bee
deliuered from the auncient be-
liefe: rather to be ouerthzowen
by their enemies to death, thē to
geue ouer their catholike faith:
whereby they shoulde lose the
hope of life at Goddes handes.
Thus losing al to wyn Chziste,
suffering themselves willingly
to be overcome of al, that truth
might overcome by them: they
haue pourchaced vnto their
name suche inestimable glorie,
that they be moost rightly re-
puted and accompted, not only
counsel

confessors, but the princes and
cheefe heades of all other con-
fessors and Martyrs.

Wherefore this diuine and hea-
uēly example of these blessed fa-
thers, ought to be a special pre-
sident vnto all & singular Ca-
tholike mē, worthe in cōtinuall
meditation to be recoreded, who
in maner of y^e seuēfolde candel-
sticke, bzanishing with the seuē-
fold light of the heauēly spirit,
haue foreshowen vnto all their
posteritee, a verie manifest and
cleare forme, howe hereafter in
al bprozes of vaine errours, the
vnadvised temeritie of fantasti-
call innouation ought to be re-
pressed, & bitterly to be suppres-
sed by the authoritie of holy An-
tiquitie, and by the force of the
vniuersal consent of Christ his
churches.

The waye home to Christ.

churche. This hath not been
straunge amonges the fathers
of the Churche. For euermore
the holper, the better disposed
any haue been, the moze earnest,
prompt and ready he hath been
alwayes to withstand newe in-
ventions. Examples hereof are
plentie. But to auoide tedious-
nes, I wyll passe ouer many, &
only recite one, wherby it may
be euident vnto all, with howe
greate care, studie, and conten-
tion the blessed succession of the
Apostles haue at all tymes de-
fended the integritie of the reli-
gion once allowed & receyued,
by the consent of the vniuersall
Churche. So it was therefore
that Agrippinus bishop of Car-
thage first of all other thought
good to be rebaptised, contrary
to

Agrippinus

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to the canon and rule lefte by the Apostles, contrarye to the custome or order of the elders; contrary to the general consent of the Clergie. Whiche presumption of his, rayled vp so muche mischief, that therby was geuen not onely matter of factious sacrilege to Heretikes, but also to certayne catholikes occasion of errour.

Howe be it on euerye syde eche good man withstode it earnestly. But Stephen of honourable memorie, then byshoppe of Rome, with certayne other godlye men, moste vehementlye of all other did resist that fantasye of Agrippinus. And in an Epistle sent vnto Affrike vpon that occasion, he ordeyned that nothinge cught to be altered or renewed

Stephen

The waye home to Chrifte.

renewed, but all thinges to bee
obserued and kept, as they were
by tradition left. For that holye
and prudent father well percey-
ued, that there was not y true
religion, where all thinges are
not receyued in like faythe of
the childzen, as they were lesse
of the fathers : where we bee
not led by religion, but we lede
religion whether we like. And
this is the proprietie of chris-
ten sobrietie, and grauitie, not
to deuise new sectes and fashi-
ons for his posteritie, but with
all his power to obserue the old
and holsome lawes receyued of
antiquitie. What was then the
ende of that busines rayled by
Agrippinus? Forsooth the vsuall
and tofore obserued, the auncient
custome was reteyned : the
newe

The way home to Christ.

newe deuise vtterly refused.

But ye wyll saye perchaunce,
that suche men lacke power Note,
and learninge to defende theire
new deuised opinions. Yea they
were so excellent in wit, so flow-
ing in eloquence, and so ma-
ny in numbze: agayne they had
so greate likelyhode of trueth,
and brought so many sentences
of the scriptures for their pur-
pose (but wzongfullye vnder-
stande) that assuredly they
coulde by no meanes haue been
ouermatched, had not their mat-
ters quailed in them selues, as
moost vntrue and contrarpe to
the will of God.

To be shorte, what shall I
saye of the decrees passed in the
counsel kepte by certaine in Af-
rica. How did God fauour the

I. i.

same:

same : Were not all thinges
therein done, accōpted as dreames,
abolished as fables, abrogated
and vtterly refused as vntrue
and contrarie to the catholike
faith: and O wōderfull turne,
and merueilous conuersion.
The first authours of the same
opinion are reputed catholike:
and the folowers of the same
are iudged heretikes.

The maisters be absolved, and
the disciples be condemned.

The writers of the booke, oute
of whiche they falsely forged
their opinton, are made the chil
dren of the beauenly kingdome:
and the auouchers burne in hel.
For who is so mad, that doubteth,
but that so blessed light of
alholp martyrs and byshoppes

S. Cyprian, and his fellowship, do
raigne

raigne euerlastinglye with Ie-
sus Christe in heauen: Agayne
who is so deuell:he and wicked
to denaye, that the Donatistes, and
other lyke heretikes, that brag
that they were led by the coun-
sell and authoritie of the saied
S. Cyprian to rebaptize, burne
with their graundesyre the de-
uill euerlastinglye in hell? And
surely it semethe vnto me, that
that counsell in Affrike was
promulgate and set furth, even
by the prouidence and will of
God: thereby to defect and dis-
close the shamefull crasse of such
hellyshe heretikes, whose wic-
ked fashon is (when they en-
tende to patche bp an heresie in
an other mannes name) to in-
duce the booke of suche auncie-
nt wyters (in that point dark

The waye home to Christ.

ly penned and leaste vnto vs) whiche for the obscuritie and darknes thereof, might serue as it were for the maintenaunce of their trecherie, falshood, and heresie. And so they might seme not to be the first, nor the onely authoꝝ of such opinion. Whose wickednes i this point I iudge woꝛthie double hatred.

Firste because they feare not to quasse the poison of heresie, & to open the gappe of damnable erroꝝ vnto other. Secondely for that they slaundersously renewe the memoꝛie of holye men in suche matter, and as it were with their pꝛophane hande, do fanne abzode into the ayze the ashes, whiche were well raked vp, reuuinge that (not without diffamation) whiche were bet-
ter

The waye home to Christ.

ter to bee buried in perpetuall
silence. Herein they leappe not
one inch from their graundsyze
Cham, who not onely vouchesafed
not to couer the naked membres
of his naturall father Noe, but also
showed other of it to laughe at. Cham.
Noe.
Wherein he somuch transgres-
sed the reuerence due to the pa-
rentes, and somuch thereby dis-
pleased God, that he and hys
posteritie were cursed for hys
faulte. And his bzetherne bles-
sed by the mouthe of God, who
would neither see the nakednes
of their reuerend father, neither
permit other to se it. For turnig
their backs towardes him (as
it is wrytten) they couered him.
Whiche their facte dothe let vs
to vnderstand, that they did nei-
ther allowe, ne yet bewraie the
I.iii. faulte

faulste of the holye man their fa-
ther . And therfore they and
their posteritie were rewarded
with the blessed benediction of
God. But nowe let vs returne
to our purpose. We ought ther-
fore (I saye) greatlve to feare,
and to dreade the daunger and
punishment of alteringe the
saieeth, and violatng the aunci-
ent religion. From whiche te-
merous enterpryse, aswell the
doctrine of ecclesiasticall consti-
tution dothe feare vs, as the
celsure of Apostolike authoritie
dothe terrifie vs . It is well
known, howe greatlve, howe
seuerely, and with what behe-
mencie blessed saint Paule, doth
inuaighe against suche, as with
maruellous lightnes were al-
lured from him, by whom they
were

The waye home to Christ.

were called into the grace of
Christe and his true Gospell:
and had heaped vnto them a
numbze of maisters, accordinge
to their desyre and lust: turning
awaye their care from the ve-
ritie, geuinge themselves vp to
fables, hauinge dampnation.

What were they that wente
from their first professed faith?

Such as those deceiued, of whom
the same Apostle writethe vn-
to his bretherne at Rome, say-

inge . I beseeche you bretherne
marke wel them, which sowe di-
uision, and geue occasions of euill,
contrarie to the doctrine whiche
ye haue learned, and auoide them.
For sache serue not Christe oure
lorde but their owne bellies: and
with fawere preaching and flatter-
inge wordes, they deceyue and

Rom. xvi.

I.iii.

seduce

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Seducethe hartes of the innocent
ii. Tim. iii. ' people: whiche enter into houses,
and bringe into bondahe women
laden with sinne: whiche women
be led with dyuers lustes, euer lear-
ning, and neuer hable to come to
the know ledge of the truth, Thei
are men full of vaine talke and de-
ceiuers, whiche subuert all houses
and teache for lucre sake, suche
kinde of doctrine, as they oughte
not to teache. They be men of cor-
rupt mindes & lewde concerning
the faith, proud harted, & ignorāt;
ii. Tim. iii. yet do they busy thēselues in que-
stions and contenciōs of wordes.
They are destitute of the truth, iud-
ginge gaines to be holinesse. Also
they as idle persons doe learne to
cōpasse about houses. They be not
onely idle, but also full of wordes
and very curious, speakinge suche
thinges

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things as they ought not. whiche
repelling a good conscience, haue
erred concerning the faith, whose
prophane and vaine talke availeth
much to impierie, & their speache
crepeth furth as the canker. But it
is well that is written of them al-
so in the scripture. But they shall
preuaile no lenger, for their mad-
nes shalbe made manifest vnto all
men, as theirs also was. *1 Tim. iii.*

When therfoze the like wan-
deringe from prouince to pro-
uince, from towne to towne,
and cariyng with them sale er-
rours about, had come also to
the Galathians: and when the
Galathians after that they had
heard of them, beinge nowe as
it were gluttred & weried with
trueth, remouing from thē the
comfoztable foode of the Apo-
st. v. stolike

1
Stolike and Catholike doctrine,
delited them selues with the
dragges and fylthes of that he-
reticall noueltie: S. Paule did so
erecute his Apostolical autho-
ritie, that with greate seueritie
he thus decreed. Although (say-
eth he) eyther we, or an Angell
from heauen, preacheth vnto you
any other ghospell then we haue
preached, accursed be he. What is
that which he sayeth (although he
we)? Why doeth he not say ra-
ther although I: It is to save,
although Peter, Andrew oz Iohn
also & synally although y^e whole
company of y^e Apostles preache
vnto you anye other Ghospell,
thē we haue preached vnto you
accursed be he oz they. This
is a fearefull sentence, that for
the affirminge and stablishinge
of

The waye home to Christ.

of the first sayth, he neyther fa-
uoureth hym selfe nor anye o-
ther of thapostles. But this is
a smale matter. He sayeth fur-
ther. Although an Angell from
heauen preache any other ghos-
pell thē we haue preached vnto
you, accursed be he. It sufficed
not blessed S. Paul, for the re-
tētion of y^e faith once taught &
preached, to remēbze the nature
of mang conditōn, vnlesse he
had comprehended therein also
the Angelical excellēcie. For al-
though we (sayeth he) or an An-
gell from heauen, &c. Not be-
cause the holpe and heauenlye
angels can now syn. But this
is his meanyng. Yf it maye be
(sayeth he) that which can not
be. Whosoever he be that shall
attempte, to chaunge and alter
the

the saythe once taught and receyued accursed be he. But **S. Paule** maye seeme to some perchaunce, rather to haue said this of some humane affection, then of anye godlye counsaile and consideration to haue decreed it. God forbyd that we shoulde so thinke of **S. Paule**. For it foloweth, and the same he eftsones doeth inculcate very earnestlye with this iteration. As I haue sayde tofore (sayeth he) I saye nowe agayne, if any shal preache any other Ghospell vnto you, then that whiche ye haue receiued, accursed be he. He sayde not, yf any shall teach other doctrine, the such as ye haue receiued, blessed be he, let him be allowed & receyued, but let hi be (sayth he) *Anathema*, that is to say
let

The waye home to Christ.

let him be separated, segregated
& excluded as one accursed, lest
the dangerous infection of one
corrupt thepe, maye poyson and
infect, y^e sound flocke of Christe
with his benemous permixtion
& company. But some may say,
that these S. Paules pzeceptes
were only geue to y^e Galathiāz
and to none other. Then also it
shuld folow, that other thinges
set futh in y^e same epistle, were
commaunded vnto the Gala-
thians onely and to none other.
As that, *si uiuimus spiritu spiritu ambu-*
lemus. etc. that is: if we liue by the
spirite, let vs walke in the spirite.
Let vs not be made desierous of
vayne glory, prouoking one ano-
ther, enuiying one an other. And
so furth, as folowethe. But if
this be absurde to graūt, & if all
thinges

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things ther expressed by saint
Paule, were commaunded vn-
to all indifferentlye, then as wel
the counseil & warning concer-
ninge sayth, as those pzeceptes
of maners in like sozt perteyne
vnto all. And as it is not law-
full for anye person to pzouoke
or enuye one an other, so it
maye not be lawfull for anye to
allowe and folowe anye other
doctrine, then suche as the Ca-
tholike churche doth vniuersal-
lye pzeache: And yf that, whiche
then was commaunded (as, if
anye teache you other doctrine
then suche as hath been taughte
you, let him be accursed) bee not
now commaunded, which there
he sayethe in like sozte. *Dico autem spiritu ambulate, et desiderium carnis non perficietis,* I saye walke in
the

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the spirite, and fulfill not the luste
and desire of the fleashe. But yf
it be wycked and also pernici-
ous so to beleue, then necessare-
ly it foloweth, that as these ru-
les touchinge maners ought to
be obserued of all ages, euen so
the other pzeceptes concerninge
the holye saythe are commaun-
ded vnto all men of all ages: as
that nothyng ought to be in-
nouated or altered. Wherefore
neither hath it ben lawfull, nei-
ther is it lawfull at any tyme to
teache other doctrine vnto y ca-
tholike christians, then hath al-
ready been allowed & receyued.
Shal it the be lawfull or no, to
accurse them which pzeume to
mayntayne or teache any other
doctrine, then that whiche hath
been receyued, taughte, and be-
leued

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leued: Verely it hath been ever
lawfull, it is alwayes lawfull,
it shall evermore be necessarye
and lawfull. Then forasmuche
as it is so, is there anye of suche
boldnes, that dare teache anye
cōtrary doctrine to that, which
the vniuersall Church hath
taught? Is there anye of suche
lightnes, that is so madde to re
ceyue any other then that, whiche
the church hath receyued?
Yea, althoughe. S. Paule crye
and crye agayne. Althoughe (I
say) that blessed vessel of electiō
that heauenly maister of genti
les, that soundinge trompet of
apostles, that noble crier of the
earth, and skylfull of the hea
uens: althoughe, I saye, he do
crye so al at all tymes, and eu
erie where, neuer somuch, neuer
so

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so oft, neuer so vehementlye, accursed be he, that teachethe anye newe opinion, yet beholde howe these frogges, these wretched gnattes, the Pelagians, Anabaptistes, and other like heretikes reclame stil to the cōtrarie, and that to the catholikes, sayinge. We being your authours, leaders, and teachers, condemne that w^hiche ye haue allowed, and allowe that, w^hich ye haue condemned.

Away with your olde faith, with your elders institutions, your auncestours decrees, awaye with them all: and for them receiue and imbrace (wotte ye what) Merelye suche gere, as not only may not be auouched, but neither yet also refelled oz named wout daunger. We thike I here some say. Sir, if no innouations maye be ad-

G.i,

mitted

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mitted, how is it that many times
many excellent persones constituted
and appointed in the church,
are permitted by the wil of God,
to set furth newe matters vnto the
people? This is a good questiō,
and worthe with muche dili-
gence, and at large to be conside-
red. Wherunto I Chal not Chape
anye aunswere of myne owne
witte, but vse the authoritie of
the heauenly scripture, & cleaue
to the counsel and cēsure of the
holy church. Let vs heare ther-
fore godly Moyses, let him de-
clare vnto vs, why learned mē
& suche as for the gift of know-
ledge were called Prophetes by
the Apostle, are permitted now
and then, to bzing furth newe
opinions and sectes, whiche the
olde testament calleth vnder al-
legorie

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legozie, straunge Gods, because
suche newe sectes are no other-
wyse obserued and fauoured of
heretikes, thē the Gentiles did
obserue and fauor their Gods.
Thiz blessed Moyses therfore,
writeth i the Deuteronomie in *Moyles.*
this wise: If a prophet shal rise a
mōge you, or any shal saye, that he
hath sene a dreame, that is to wit,
a maister constitute in the chur-
che, whom the hearers beleue to
teach by some reuelation: what
then? And shall (saith Moyses)
foresaie a signe, or portent, and it
shall happen as he hath spoken:
This is meained no doubt by a
maister of so great knowledge,
as might seeme to his disciples
and hearers, not onely to fore-
know mean a humain thinges,
but also suche matters as are
E.ii. aboue

aboue man, much lyke were (as
their disciples bragge of them)
Valentinus Donatus; Appollinaris, and o-
ther of the same heere. It folow-
weth in *Moyles*. And shall saye
vnto you: go we and let vs folow
straunge Goddes, whiche you
know not, and let vs serue them,
what be these straunge Gods,
but onely straunge errours,
whiche thou knowest not: that
are newe, not hearde of afore.
Let vs serue the. What is that?
Let vs beleue and folow them.
What then? Thou shalt not heare
(saith *Moyles*) the wordes of
that Prophete or dreamer, And
wherefore I praye you: It is not
that forbidden to be taughte,
which is forbidden to be heard:
May not the hearing therof be
suffered, the teachinge whereof
is not

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is not forbidden: Because (saith
Moyles) the lorde youre GOD
tempteth you, that it maye be ma
nifest, whether ye loue him or not
with all your harte, and with all
your soule. It is manifest and
cleare as the daye to what ende
the prouidēce of God doth some
times permit certayne maisters
and cēsoꝝ of his church to erre,
and in their erringe to imagine
and teache freshe ware, newe
toyces, contrarie to the auncient
custome of the catholike church
It is (saith Moyles) that there
by the Lorde youre GOD maye
tempte you. And doubtlesse this
is a greate temptation: when
he whom thou iudget a Pro
phet, whom thou esteimest a dis
ciple of Prophetes, whom thou
thinkest a true and saithfull

teacher of veritie, whome thou
doest embrace with all reue-
rence, dothe sodainlye slippe in
to daungerous errour, and pri-
uily teacheth falshood, whiche
thou canste not easelye depze-
hende, that arte ledde with the
fozeindgemente of the aunci-
ent censure: and hardlye maiest
thou cōdempne them, in whome
affection hath blinded the.

Hearre perchauce some requi-
reth, that I explaine these thin-
ges auouched in the woordes of
holye Moyses, by some ecclesi-
astical examples. It is a iust re-
quest, and vnworthie to be neg-
lected. What temptation was
that, trowe ye, when that vn-
happie Nestorius sodainlye of a
shepe beinge made a wolfe,
began to rent & teare the flocke
of

Nestorius.

of Christe: Yea when euen they
whose bloude he sucked, yet be-
leued him to be a shepe, where-
by they were the readier pray vnto
him? For whome would not
hardlye beleue, that he where
in error, whom they sawe elec-
ted and chosen with soo greate
iudgemente of the temporall
Empire, so greatlye fauoured
and reuerenced of the spirituall
clergie: who with muche com-
mendation of holpe men, with
great fauour of the people, was
daily celebrated, and did openly
preache and teach the holpe
scriptures, and so earnestly con-
futed the dangerous and pes-
tilent errors of the Jewes and
Gentiles: Whome would not
thinke but this were a ryghte
scholowe, and that he taughte,
G.iii. preached

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preached and thought rightlſe
in all pointes: ſoꝛ to thende he
might make awaye foꝛ his he-
relſe to take place, he inueighed
earnestly againſte the blaſphe-
mies of all other herelſes. But
this is it that Moyses ſayed.

The lorde your GOD tempteth
you, if you loue him or not. And
to let paſſe Neſtorius, in whome
alwayes mooze admiration
was, the ꝑꝛofitte: greater fame
then experience: whome in the
conceite of the multitude, rather
the fauoz an ſ fancie of mē had
made great, the ꝑ grace of god,
let vs recite other, which being
of greate knowledg and dili-
gence, were therefoze no ſmall
temptation vnto the catholyke
folke. As amōgeſt the *Hungarians*
Photinus. was one *Photinus*, that tēpted the
congre

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cōgregation of Syria. Who afterwarde that he was admitted into the holy order of priest-hood, and had there ministred a while, as a true catholike mā: todaynly (as that false prophet or Dreameer whome Moyses speaketh of) he beganne to perswade the people of God committed vnto hym, to folowe straunge Goddes. That is to saye, straunge opinions, which they knewe not befoze. And as that is common, so is this very pernicious, when to the setting furth of such straunge errours ther lacke no colour of scholes, no apparell of Rhetoricke, no helpe of knoweledge, as this Photinus lacked not. For he was a manne by witte hable to doe as muche as anye: in all kynde of know-

knowledge excellent : for pleasant and swete pronuntiation inferiour to none. Who copiously and weyghtely disputed and wrote in bothe tongues , as is manifest by his bookes, whiche he made and penned as well in the Greke tongue as alsoo the laten tonge . But happelye the flocke of Christ committed vnto him, being very vigilant and warye, for and concernyng the catholicke faythe , remembred quickly the watche worde geuen tofore by Moyses: and although they wondred at the eloquence of theyr Prophet, and Pastour: yet were they wel warye of the tēptacion. For whom they afoze folowed as the sheeweather of their flocke : nowe they auoyde and fle from hym

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as a rauenyng wolfe.

Likewise the example not
of Photinus onelye, but of Apollinaris. Whotinus.
also, maye wel teache vs what Apollinaris
great peryll ensueth of the ec-
clesiastical temptation: and so
warne & prouoke vs, with the
more earnestte diligence to ob-
serue, holde, and folowe the ca-
tholicke saythe vniuersallye
taughte and receyued. For this
Apollinaris had with such fetches
so intangled his hearers, & with
suche insoluble argumentes
soo combed theyr wyttes:
that thauthoritie of the church
leading them one waye, the cu-
stome and practise of theyr prea-
cher draynynge them another
waye, they were al amased and
in doubt what they might stand
to, and which waye they might
take

take, and folowe. Neyther was
Apollinaris suche one, as mighte
easilye be contempned. Yea, he
was so worthe a man, and of
suche estimation, as in mooste
thinges mought very quickelye
be credited. For who was more
excellēt in finesse of witte then
he: Who worthe either for dili-
gence or knowledge to be con-
ferred with him: Howe manye
heresies in howe manye volu-
mes he hath expressed, how ma-
nye errours contrary and iniu-
rious to the fayth he hath con-
futed, I nede not declare. That
most noble worke contayninge
thirtie bookes in numbze, maye
suffice for the declaration ther-
of: wherin he confoundeth migh-
telye the frantike bzablings &
sonde cauillatiōs of Porphyrie,
with

with a great heape of proles.
It were a tedious busines too
recite all the woꝝkes that he
made: wherein he shewed hym
selfe to be so excellent a clerke,
as might woꝝthelye be thought
equall to the chiefe builders of
Christ his churche: had he not
throughe prophane lust of heres-
ticall noueltie, ymagined that
new fangled errour, wherewith
as with the poison of a running
Lepzie, so defiled he y^e rest of his
doinges, that from hencefurth
his doctrine was thoughte and
accounted rather to bee ecclesi-
asticall temptation, then spiri-
tuall edification. Here it maye
be required at my handes, that
I declare theyꝛ heresies, whom
I haue aboue remembꝛed for
heretikes, that is: the heresies
of

The waye home to Christ.

of Nestorius, Apollinaris, & Photinus. Howe be it this appertaineth not to the purpose, whiche now is in hande. For my purpose is not to recite all their errors, but to produce the examples of a few, whereby that maye be euidentlye and clearly demonstrated vnto you, which Moyses sayeth: that yt at anye time any maister of the Clergie, yea, and he euen a Prophet in expoundinge the mysteries of the Prophetes, attempteth to bringe any new opinion into the church, ye maye knowe that the prouidence of God, then suffered you to be tempted. I shall not let, notwithstandinge, in discusse briefly to disclose the errors of the aforesaid men. And I will first beginne wth Photinus, whose secte

The waye home to Christ.

sect is this. He sayeth that God is but a single and solitarye person, and that he muste be confessed after the maner of the lewes: He denaieth the Trinitie, and thinketh to be no person either of the son or of the holy ghost, He affirmeth Christ to be only mā, & that he toke his beginning of Marye. And this he teacheth vehemētlye, that we oughte to confesse the onely personne of God the father, and wurshyppe Christe as a man onelye. This was the heresie that *photinus* mayntained. *Apollinaris* braggeth, that in the vnitie of the Trinitie he doeth consent with vs, and yet the same he blasphemeth with his erroneous profession touchynge the incarnation of Christ. For he sayth, that in the fleshe of our Sauiour

Photinus

Apollinaris

The waye home to Christ:

Saujour, eyther the soule of man was not at al, or at least wise suche one as lacked vnderstandinge and reason. Moreouer he sayde that Christe receyued not fleshe of the blessed virgin Marye, but that he came from heauen into the virgin. And beinge wauering and doubtfull what he might certaynlye at all tymes auowche, he some tymes affirmed, the fleshe of Christe to bee coeternall with God the worde, some times to be made of the diuinitie of the worde. For he would neuer confesse two substaunces to bee in Christe, one diuine, another humane: the one receiued of God his father, the other of Marye his mother. But he supposed that the nature of the worde was deuided: as though a part ther:

The waye home to Christ.

therof remained stil in God, & a part also was turned into flesh. Insomuche that where as the beritie saith, one Chzist to be of two natures, he being aduersarie to trueth, affirmeth two substances to be made of one diuinitie of Chziste. And this was the erroz of Apollinaris.

Nestorius contrarie to Apollinaris, whiles he seineth to distincte two natures in Chziste, Sodainly doth introduce two persons, and so deuillishlye imagineth to be two Sonnes of God, two Christes, the one God, the other man, the one begottē of the father, the other begottē of the mother. And foz this cause he affirmeth that holye Marye ought not to be called the mother of God, but the mother of Christ. foz because of

H. I. her

her was bozne, not that Christe
whiche is god, but he that was
mā. And if any mā think that in
his bookes he writeth one Christ
and preache the one persone of
Christ, let him not lyghtly cre-
dite him. For he doeth it vpon
purpose to deceiue, that by good
he may perswade euil, as Chap-
poule saith. *Per bonum mihi operatus
est mortem.* That is to saye. By that
which was good he hath wrought
vnto me deathe. And doubtleslye
this was his opiniō, that Christ
was bozne veray man, and not
yet sociated in the vnitie of per-
son vnto the word: but that af-
terward the person of the word
descended into him. And al-
though Christ now be assumed
& sitteth in the glozy of god, yet
saith he, betwene him and other
men

me was no differēce. For mā he
was only, & so now remaineth.
These be the blasphemies that
Nestorius, Apollinaris, & Photinus
as mad dogges haue barked a-
gainste the catholike faicthe,
taught and receiued in the vni-
uersall Church. Which truely
and syncerely iudginge of God
the father and our sauoure the
sonne, blasphemeth not, either
in the mistery of the trinitie, ei-
ther in the incarnatiō of Christ.
For she honoreth bothe one di-
uinitie in the fulnesse of a Tri-
nitie, & the equalitie of the Tri-
nitie in one and the same maie-
stie. She also confesseth one Je-
sus Christ, not two: & the same
one Christ, to be both God and
man. Againe in that one Christ
to be one person and two sub-

stances or natures: two natures
or substances, because the word
of God is not mutable, that it
in parte or in all mighte be con-
uerted into fleshe, neither twoo
persons but one person. Leasse
in professinge twoo sonnes, the
mighte seeme to worshyppe a
quaternitie and not a Trinite.
But it shalbe good to declare &
enucleate the same somewhat
more expressely and distinctly.
Understande therfore, that in
God is one only substance and
three persones: in Christe are
two natures and one onely per-
son. In the Trinite are mo per-
sons, but not mo natures: in our
sauiour mo natures but not mo
persons. Why soo? Because in
the Trinite there is one person
of the Father, another person
of the

of the Sonne, another of the
holye Ghost: and yet of the Fa-
ther, of the Sonne, & of the ho-
ly Ghost, there is one onely and
the same nature and no mo. E-
uen so in oure sauoure Christe
there be no natures, as one of
the diuinitie, an other of the hu-
manitie: yet not two persones.
For the deitie is not one person
and the humanitie an other per-
son: but bothe is one onely and
the same Christ, one onely and
the same sonne of God. And of
one onely and the same Christe,
and the sonne of God, one onely
and the same person is, and no
mo. As in man the flethe is one
thinge, and the soule an other
thinge: yet is it but one and the
same man, the flethe & the soule.

H.iii.

In

In Peter or Paule the soule is
one thinge & the fleſhe an other
thinge: yet are there not twoo
Peters the soule and the fleſhe,
or the ſoule one Paule and the
fleſhe an other Paule, but one
and the ſame Peter, one & the
ſame Paule ſubſiſting of ii. ſon
dy natures: the one of the ſoule
the other of þ body. In lyke ma
ner in one and the ſame Chriſte
be two natures, but the one di
uine, and the other humaine: tho
one of God the Father, the o
ther of Marye virgine the mo
ther: the one coequal & coeterne
vnto the father, tho other tempo
rall and leſſe then the Father:
thone conſubſtantiali to the
Father, tho other conſubſtantial
to the mother. Yet is but one
and

The waye home to Christ.

and the same Christ in both sub
staunces: & not one Christ God,
an other Christ man: not one in
create, another create: not one
impassible, an other passible: not
one equall to the father, an o
ther lesse then the Father: not
one of the father, an other of the
mother: but one onelye and the
same Christe is God and man:
the same bothe create and in
create, the same incōmutable,
and impassible, the same was
also commutable and passible,
the same equall and inferiōr to
the father: the same begotten of
the Father befoze all worlde,
the same bozne in the worlde of
his mother, persfite God & pers
fite man: being God he is in ful
diuinitie: being man he is in ful
humanitie. Hauinge perfecte
H.iii. soule

11
soule, and perfect flesh, perfecte
minde and perfecte vnderstand-
dinge. There are in Christ ther-
fore the word, soule, and flesh:
but all thze one Christ, one sone
of God, one sauour, one our re-
deemer, one not in corruptible
confusion of the deitie and hu-
manitie together, but in a most
perfect, mitaculous & singular
vnitie of persone. Neither doth
that coniunction conuerte and
chaunge them one into another,
as the Arrians dreame: but ra-
ther in one Christ both natures
are placed, that the singularitie
of one and the same person still
remaininge in Christe, the pro-
prietie also of eche nature abid-
eth for euer, that at any tyme
god neither beginneth to be the
bodye

bodie, neither ceaseth to bee the
body. To the better vnderstan-
ding hereof, the iuste considera-
tion of mannes state shall ease-
lye induce vs, For we knowe
that not in this present worlde
onely, but also in the worlde to
come, euerie man shall consist of
bodie and soule. Yet shall not
the bodie at anye time be con-
uerted into the soule, or the soule
into the bodie, but eche manne
made to liue without ende: in
man necessarelye the difference
of bothe substaunces shall re-
mayne without ende for euer.
Euen so in Christ the proprietie
of bothe natures remayne for
euer, and yet in one vnitie of
persone. But where as I name
often times the personne, and
saye that God the personne is
made

made man, it is to bee feared,
least some mistake vs to to say
that **G O D** the worde hath
taken bpō him our nature and
substaunce, by onely imitation
of the action : and that he
was here conuersaunte, not as
man in dede, but as a counter-
fayte personne of man. As in
stage playes we see, where one
man resembleth sodaynly di-
uers personnes, and yet is he
none of them all. For as ofte as
we woulde expresse the imita-
cion of another mans trade or
office, in doing therof we so vse
the diligence of other, that they
not withstandinge whiche re-
semble and represent, are not
those that are resembled & re-
presēted. As for example: when
the stage Player playeth the
Priest

Priest or King, it foloweth not
that he is eyther priest or King.
Therefore, for the acte or parte
ceasyng, the personne also cea-
seth, whiche he did blurpe. God
forbyd w^e Christians shoulde
bse any suche abhominable and
pestilent mockerye in the incar-
nation of his sonne Christ God
and man. Let this madness and
fantasie be left vnto the Mani-
cheis the preachers of dreames. Manacheis
The catholike fayth confesseth
the worde of God so to be made
man, that he receyueth truelpe
and manifestlye all that ours
is, not deceyuably and coulera-
blye. And that he executeth al
thynges that were humayne,
not as though he imitated a
straunge parte, but rather as
properlye his owne, he verelye
and

and truely being the selfe same
whose personne he dyd repre-
sent. As we our selues also in
that we speake, we vnderstand,
we lyue, we be: we do not here-
in imitate men, but we are men
in dede. Neyther were Peter
and John (to name them chief-
lye aboue all other) menne
by imitation, but by being. In
like sort God the worde in ta-
kyng and hauynge fleashe, in
speaking, doyng, and sufferynge
in the fleashe without corrup-
tion, notwithstanding his na-
ture, vouchesafed to do and per-
forme all this, not to thende
that he might imitate, counter-
fayte, or resemble a perfecte
mā, but because he was in dede
and verely subsisted perfecte
man. Therefore as the soule
knit

The waye home to Chrifte.

knit vnto the fleshe, neyther yet
toured into the fleshe, doth not
imitate man, but is man: and
man not by simulation, but by
substaunce, so the worde **GOD**
without any conuersion of anye
parte of hym, in comminge and
confoundyng him selfe to man,
is made man, not by imitation
but by substistynge. He therfore
that will be of God muste con-
fesse the ineffable word of God,
in the incarnation of his sonne
Christe, and acknowledge one
and the same Christ to be bere-
lye and perfectlye God, berelye
and perfectlye man in one vni-
tie of one personne, whiche vni-
tie of personne was compacte
and perfected not after the vir-
gin was deliuered, but euen in
the wōbe of the virgin. And we
ought

The waye home to Christ.

ought diligētly to beware that we imagine not, Chziste to bee two, because of his two natures: whom we must cōfesse to be one only, & euer one. One in his conception, & one after. One in his birth, & one after. One in his time of his baptisme, & one euer after. Vnto whō being but one, (and yet both God and man by reason of that vnitie of person) both the properties of God are attributed to man, & the properties of man ascribed to God. And therefore it is written in the scriptures, that the sonne of man came downe from heauen, and the Lord of Maiestie was crucified in earth. In consideration of this vnitie of personne, the Church sayeth and beleueth very catholikely, that God
the

John. vi.

The waye home to Christ.

the worde was bozne of. the
virgine. The dentall wherof is
detestable, impious, & wicked.

Then forasmuche as it is soo,
god defend that any mā should
go about to defraud the blessed
virgin Marie of the priuileges
of the heauenlye grace, as from
her special honoz. For she is by a
certain singular gyft of our lord
& God, most truly & moste wor-
thely to be confessed, *ἡ Θεοτόκος*,
that is to say: the mother of god.
Howe be it, she is not so the mo-
ther of **GOD** as that impious
heresy doth surmise, which afflic-
meth that she must be said *ἡ* mo-
ther of god by only appellation,
because she brought furth hym
a man, whiche afterwarde was
made God. Als we vse to saye a
Priestes mother, or a Bishops
mother

mother: not in bzingynge furth
a priest or a Byshoppe, but bea-
ryng him a man, whiche after
warde is made Prieste or By-
shoppe. But holy Mary I saye
is not called the mother of God
after that sorte, but rather (as
afoze I sayde) because in the
blessed wombe that holy myster-
tye was wrought. And by
reason of a certayne singulare
and one onely unitie of person,
as the worde is fleshe in fleshe,
so man is God. But now let vs
retourne home, and briezely re-
compte suche thinges as we
haue sayde touchinge the heres-
ies tofoze remembred: to thend
that by the iteration therof, the
memorie maye be holpen, & the
matters moze fullie perceyued
and better bozne awaye.

Accur

The waye home to Christ.

Accursed therefore be Photinus,
not receiuing the fulnesse of the
Trinitie, and preaching Christ
to be a solitarie and onely man.
Accursed be Apollinaris affir-
ming in Christe the corruption
of diuinitie conuerted, and de-
nyng the proprietic of perfecte
humanitie. Accursed bee Nesto-
rius denayinge God to be bozne
of the virgine, affirminge, twoo
Christes, & persuadinge to be a
quaternitie contrary to the faith
and beliefe of the Trinitie. And
blessed is the catholike churche
whiche dothe honoz one God in Catholike
fulnesse of Trinitie, and also e- Churche.
qualitie of Trinitie in one diui-
nity: that neither the singulari-
tie of substaunce confoundethe
the proprietic of persōs, neither
the distinction of the Trinitie,
I: i, dothe

dothe seperate the vnitie of the
deitie. Blessed(I saye) is the
churche, which beleueth that in
Christ be two true and perfect
natures, and but one personne,
that neither the diuision of na-
tures deuidenth the vnitie of his
person, nor the vnitie of the per-
son cōfoūde the difference of
the natures. Blessed(I saye)
is the Church, whiche humbly
confesseth, that Christe manne
was not vnitēd to GOD after
his natiuitie, but in the chaste
wombe of his mother: to thende
he might acknowledge him to
be nowe, and euermore to haue
been. Blessed is the Church,
whiche vnderstandeth God to
be made man, not by conuersiō
of nature, but by consideration
of person, and such person as is
subsisting

Subsistinge, & euer permanent.
Blessed is the Church, whiche
teacheth this vnitie of person to
haue suche force, vertue, and
might, that by that vnitie shee
ascribeth in wonderful and in-
effable mysterie, as wel the pro-
prieties vnto manne, as the hu-
maine qualities to God. For in
respecke of that vnite of person
she denieth not, but that mā, as
concerninge GOD, descended
from heauen, and beleueth that
God, as concerninge man, was
made in the earth, suffered, and
was crucified. In respecce of
that vnitie she confesseth that
man is the sōne of God, & God
the sonne of Marye the virgin.
Thus muche of this matter:
the weighte whereof requireth
an exact treatise. But i this pre-

The waye home to Christ.

sent place, it is sufficiēt to touch
by the waye bryeflye, whiche by
Goddes leaue I purpose here-
after moore plentiuoslye to dis-
cusse at an other time. Nowe
let vs procede as we beganne.

I saied befoze and nowe I say
again, that in the Church of
God, the temptation of the peo-
ple, is the erroz of the maister
oz teacher. And somuch greater
is the temptation, the greater
knowlege of him is that erreth.
As we declared, first by thau-
thozitie of the scriptures, nexte
by ecclesiasticall examples, in
the rehersal & allegation of such
as at the beginninge were este-
med catholike in faiethe, and
sound in doctrine: at length not
withstandynge either fell into
some other sect, oz diuised some
newe

newe of theire owne bzaines.
Merely it is a great matter profitable to be knowne, verie necessarie to be often recoreded, and worthe by dyuers examples continuallie to be illustrated, and dyuen into euery mannes harte: howe that all catholike men at all times, haue thought themselues bounde to receiue the teachers within the church, and not forsake the faith of the Church with the teachers beinge in errour.

But where as I am hable to byng furth many in this kinde of tēpting, yet I suppose none to bee compared with Origenes *Origenes.* tēptacion, in whom were so many excellent, singular, and merueillous giftes, that he was as it were a marke for euery man

to gale and wonder at. Whose
sentence, iudgemēt, and opiniō
in all matters, all men iudged
moost woorthie to be embraced.
And no merueill. For if the lyfe
geueth anye authoritie to man,
no doubt he did leade a verie
perfect, holy, and continent life,
in much pacience, and suffering.
Of the stocke & parentage: who
more noble then he, whiche was
sprong of that honorable house,
that first was bewtifited with
blessed Martyrdome: Who af-
terwarde for Chyste his sake
not onely forsakinge his natu-
rall father, but leauyng also all
hys goodes and substance, so-
muche proffited amongeste the
harde straightes of holye pouer-
tie, that many times and oft he
was sharply handled, for cōfel
syng

syng the name of oure Lorde.
Adde thereto, that so great was
his knowledge in all kinde of
literature, matched with suche
finenes of wit, powdered with
such pleasaunt deliuerance of his
wordes, that he was thoughte
pierelesse without felowe. The
highe magnificence of whose ab
solute knowledge was suche,
that few or none were thought
to appoche. His pronounciation
and vtteraunce so swete, that
from his lypyes not wordes,
but hony might haue semed to
flowe. What matters seminge
nener so hard, hath not he with
force of disputatiō made smoth
& cleere? What thinges seminge
veray hard to be done, hath not
he made to appeare easie by his
owne example? But some wyll

¶.iii.

thinke

thinke that he perswaded bys assertions by subteltie of argumente onely . Yea there was not one of the Church that vsed mo examples out of the holy scriptures , then he did in anye work that he made, as he made veray many . And that nothing might be lacking in him that either coulde encrease his knowledg, oz inlarge his estimation, he attained the full perfection of age . And in his time he had so many disciples, whom effectuallye bothe by continuall instruction of doctrine, and effectuallye example of maners he had soo framed , that of hym, and as it were out of his bosome issued innumerable Doctours, Ministers, Confessours , and Martyrs.

Finallye

The way home to Christ.

Finally in howe great admiration, glozve, and sauour, he was with all men, who can expresse: vnto whom diuers godlye men from all partes swarmed, whome the Christians honoured, as a Prophete. The Philosophers reuerenced as a maister. Whome for the worthines of his heauenly wisdom, not onely men of priuate condition, but also the imperiall state honoured. Record of histories, which report that the mother of Alexander the Emperoure, sent for hym to learne at hys mouth heauēly wisdom, wherof he had a speciall grace, & she a burnyng desire. The same histories also reporte vnto vs the testimonye of an epistle, whiche he indicted with the maiestie of

I. b.

christi

Philippe.

christian prelacie, and sent it vn
to Philippe theemperour, who
first was made christian of the
Romaine Princes. Touching
the incredible knowledge ex
pressed in that epistle, yf any ac
cept not the christian testimo
nye at my repozte, at leastwise
let him receyue the gentle con
fession vpon the testimonye of
prophane Philosophers.

**Prophre
us.**

For that impious and wicked
man Porphirius doeth confesse,
that by the sounde of his fame,
he was styrrred to trauel as far
as Alexandria, being in maner
yet but a boye: and that he
there sawe Origines, well stept
in age: but such one, of such ma
iestie, as who had buylbed in
him selfe a towze of all know
ledge. No doubt he was a man
full

ful of worthines. All whose most
worthye qualities I coulde not
rehearse in a daye : no not the
least part of them. And they all
do pertayne not onely vnto the
glozye of religiō, but also vnto
the greatnes of the temptatiō.
For who woulde eyther suspect
such a mā, of so excellēt wit, soo
great knowledge, & of soo won-
derfull grace : Or woulde not
rather ble that sentence, that I
had leuer erre with Origen, then
to thinke trueth with other?
What nedes many wordes? It
came to this passe, that y^e moſte
daūgerous tēptation of so nota-
ble a persō, so greate a mayster,
so heigh a prophet, allured very
manye from y^e integrite of their
saythe. Wherefore the same Ori-
gen, whylest he moze insolentlye

abuseth þ grace of God, whilest
he ouermuche trusteth to hys
owne witte and iudgement, &
slenderly regardeth the aunci-
ent simplicitie, and pꝛesumynge
to be moze wise then other, do-
eth contemne the traditions of
the churche, and the pꝛeceptes
of thelders. He at length taketh
vpon him to interpretate & ex-
pound certen partes of the scrip-
tures after a new guyse. Wher-
by he hath also deserued, that
of him it shoulde be sayde: *Sisur-
rexerit in medio tui Propheta, non audias
verba illius prophetae, quia tentat uos do-
minus deus uester, Vtrum diligatis eum
an non.* That is to saye: If there ar-
ryse amonge you a Prophet, thou
shalte not heare the voyce of that
Prophet, because the Lorde youre
God tempteth you whether you
loue

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loue him or not. Doubtlesse it is
not onelye a temptacion, but
a very great temptacion, when
he on whome the congregation
of Christ doth wholly stay, vnto
whō the churche leneth, allured
by the admiration of his witte,
knowledge, eloquence, conuer=
sation, and grace (whiche were
all wonderfull in him) doeth so
daynlye traduce the same (no=
thing fearinge or suspectynge)
from the auncient religion into
newe pꝛophanities. But some
man wyll saye, that the bookes
of Origen are corrupted. I doe
not withstande that. Yea, I
would that Origē's bookes were
corrupt rather then Origen him
selfe. And that his bookes are
corrupted, diuers aswell of the
catholykes, as heretikes haue
affirmed.

affirmed. Howbeit this it is that we ought now to attēd, that if not Origen him selfe, yet the booke put furth in his name were a great temptaciō. Which scatteringe full of foule blasphemies, were read and receyued for his, and not for anye other mans. Insomuche that albeitt in conceyvinge anye errour, it was not the minde of Origen: yet to the perswasion of errour, the authoritie of Origen maye seeme muche to preuaile.

Tertullian

The like may be spoken of Tertullian, a man no lesse notable and famous amongst the Latines, then was Origen amongst the Greekes. For what coulde be more excellent then this man? Who more exercised in the holy scriptures, and in al other

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other humayne letters then he:
Whose breste was farced bp
with a most plenteous varietie
of all maner of knowledge.

There was no sect of Philoso-
phers, no part of theyr studies,
whiche he had not sought, and
faithfully placed in y^e treasure
of remembraunce. He so far ex-
celled in grauitie and behemen-
cie of witte, that he hath not at
anye time almoste purposed to
withstande oz ouerthrow anye
controuersie, which either by fi-
nesse of witte oz by wayghte of
argumentes he atchined not.

The prayse of whose oration
who can expresse: Whiche was
interlased wyth so greate ne-
cessitie of reason, that it did im-
pell and inforce to his opinion,
such as other wyse he could not
induce

induce and persuaide. In whiche almost howe manye woordes, so manye sentences be. And howe many sentences, so many victories. A greate many can recorde this, and speciall ye Marciones, Apelles, Praxee, Hermogenes, the Iewes, the Gentiles, and the detestable heretikes called Gnostici, whose blasphemies he hath in great & large volumes defaced, and as it were with the violent stroke of percinge lightnyng, clene ouerthrowen. And yet euē this Tertullia after al these godly practises, not stedfastly cleuing vnto y^e faithful choze of the catholik trueth, y^e vniuersal and auncient faith, beinge moze eloquent, then happy, moze pregnāt in wit, then cōstant in faith, forgettingt as it were him self & his
foz.

The waye home to Christ.

former profession, did at length
(as the blessed confessor) Hillary
in a certaine place dothe wyte
of him (sayng) Tertullia tracing
and folowing error, hath pluckt
awaie authoritie from his proba-
ble writings. And he also hath
ben in the Church a great tempta-
cion. But I shall spare to
speake anye moze of this man.
Onely this shall I remembre,
that forasmuche as he mainte-
ned the newfangled furies of
Montanus, beinge rayled in the
Church contrarie to Moyses
precepte, & affirmed those mad
dreames of newe doctrine deu-
ised by worse then mad women,
to be true propheties: he there-
fore hath deserued, that of him
and his wrytynges it shoulde be
said: If a Prophet shal rise amonge

R. i.

you

The waye home to Christ.

you, you shall not herken to the wordes of that prophet. **Wherefoze** Because, saith **Moyles**, the lord your god tēpteth you, whether you loue him or not. **Bi these & other the like so many, and so great examples, we may euidentlie perceiue, and by the lawes of Deuteronomie moze clearly see and vnderstande, that if at any tyme any ecclesiasticall pzelate oz learned man shall erre from the catholike faith in any point, that then the heauenlye pzouidence dothe suffre the same to tempte and pzoue vs thereby, whether we loue God or not, in all our harte, and in all our soule. Wherefoze seyng it is so, he then is a true and perfectte catholike man, whiche loueth the trueth of god, which loueth the church**
the

the myſtilall bodye of Chriſte,
whiche eſtemethe no ſingular
mans authoritie, witte, oz iud-
gemēt, knowlege, oz eloquence
aboue the true religiō of Chriſt:
whiche preferreth not the affec-
tion, loue, oz frendſhip of anye
ſingular perſon, befoze the vni-
uerſall and catholike faith. But
deſpiſing al thoſe thinges, doth
abide permanent, and ſtable in
faith, and reſolueth with himſe-
lfe to receiue, hold, and beleue
whiche he knoweth the catholike
Churche vniuerſally and conti-
nually to haue receiued, holdē &
beleued. And what euer new doc-
trine at any time after, he ſhall
perceiue to be brought in by a-
ny one, either beſides, oz aboue,
oz contrarie and repugnant to
that whiche the catholike fa-

The waye home to Christ.

thers haue in consente agreed
vpon, he adiudgeth the same to
pertaine, not to religion, but vn
to temptation onely: accoꝝdinge
to the holesome doctrine of blef
sed S. Paule, expꝛessed in the
firſte epistle vnto the Coꝛinthi
ans, *Oportet hereses esse, ut Probatu mani
festu ſiant in uobis*, That is to ſaye.
Heresies must be, to thende, that
the proued maye be made mani
fest amonge you. As if he had
ſaid, the authoꝝs of heresies be
not by & by rooted oute, but per
mitted foꝝ the time by God, that
euery man beinge proued, maye
be made manifest, and euident
lye to appeare howe ſtedfaſte,
faithful, and ſure loue he is, of
the catholike faith. And in dede
as oft as any nouelty riſeth vp,
thẽ eſely is the good coꝛne tried
by

The way home to Christ.

by his weighte , and the chaffe
by his lightnes. Then the good
cozne abideth within the flooze,
notwithstandinge any pufte of
noueltie. And the chaffe is there
with lightly pufte out, hauinge
not the substance of good cozne
to keepe it within the flooze of
the catholike vnitie, for the we
see howe some take their leaue,
& shake handes for euer: some
other hange houerynge in the
ayze and kepe them aloufe, both
fearing to depart, and ashamed
to retourne , beyng wounded
& halfe dead, & halfe aliue . for
why? They haue receiued suche
quantitie of the poyson, as nei-
ther killeth, ne can be digested:
neither forceth to dye, ne suffe-
reth to lyue. Ah moost wretched
and miserable condition . In

k.iii.

what

The waye home to Christ.

what restles cares are their hartes bzoyled trowe ye? Now thei will nowe they nil: one whyle they are biolētly plucked, with the raised erroz where the wind of noueltie dzyueth: another while reuerſed vpon them selues as contrarie waues, they do relide and beate againſte the walles of their owne conſcience. Nowe with foule hardie preſumption, they approue that, whiche ſemeth vncertaine: now thzoughe cauſeleſſe feare, they dzeade & feare to confelle ſuche thinges, as are moost certaine: being al vncertaine which way to goo oz come, what to deſire and what to auoide, what to hold, oz what to let paſſe. Which affliction of ſo doubtfull & wa-
uering hart, is no doubt, the re-
medie

The waye home to Christ.

medie and medicine of Goddes
mercie towarde them, if they
be wise. For beinge without the
moost surest porte of the catho-
like faieth, they are shaken, bea-
ten, and almost slayne with the
violente stormes of sondrye
thoughtes: to thende, that they
put downe the sayles of proude
minde, whiche they had hoysed
aloft, and vnadvisedlye had
spreed to the windes of nouel-
tie: and that they arriue againe
homewarde, into the quiet and
calme haven of their good and
peaceable mother the church,
where they myghte drinke the
streemes of lyuelye and sprin-
ging waters: that thei vlearne
well, whiche they learned not
well: and to prouoke them to
forget with speede, that whiche
B.iii. they

they receiued i ouer great hast,
And of the whole doctrine of
the churche, what can be com-
prehended in their vnderstan-
dyng, and reason to vnder-
stand the same, and learne it by
reason: and what is about their
capacitee of reason, that same
firmelye to beleue. Thys be-
inge thus, reuoluyng and ma-
ny times recordeyng the same
with my selfe, I cannot suffi-
cientlye wondze at the greate
madnes of certayne menne, the
greate impietie of blinded min-
des, and finallye the greate
luste and desyre to erre, that
some haue: that they cannot
be contented with the auncient
beleife taughte and receyued
vniuersally in the churche, but
muste seke daylye newe gere.

Euery:

The waye home to Christ.

Euermoze couetyng to alter
and innouate the religion, ey-
ther by adding some thing that
is newe, oz by pullinge awaye
parte of that whiche was olde.
As though the religion of the
churche were not an heauenlye
decree, but an earthly instituci-
on, whiche otherwise can not
be perfect, without dayly emen-
dation, yea rather repzehen-
sion of the same: the diuine Oracles
cryng to the contrarpe. *Ne trans-
feras terminos, quos Posuerunt patres tui.*
that is to saye: Beware thou goo
not beyonde the bōdes, which thy
aūcetours haue set. Agayne. *Super
iudicātem ne iudices* That is to saye:
Iudg not thou of, or vpō him that
hath iudged, Likewise. *Scindentē se-
pem m. rdebit eū serpēs.* Whiche is in
our tonge. The serpent wil stinge
him

The waye home to Chrest.

him that breaketh or cuttethe the
hedge, Whereby is met that the
deuyl which is figured by þe ser-
pent in þe scripture, wil poison &
stinge him to deathe, that pre-
sumeth to breake the hedge of
the catholike saythe, and con-
temneth the vnitie of Chryste
his vniuersall church. Hereto
belongeth the worthy counsaile
of S. Paule wherewith as with
a certayne spirituall sworde all
detestable nouelties of cursed
heresies are, and at all times
haue been cut of, and shalbe to
the worldes ende. O Timothe
(sayeth he) kepe that doctrine
whiche was lefte vnto thee, and
auoyde all prophane nouelties of
wordes and termes, Beware of
oppositions and obiections of false
named science, whiche certayne
promis

The waye home to Christ.

promising haue erred concerning
the faith, What can be moze be-
metly spoken against newe in-
nouations, contrary to the aūci-
ent order of þ bniuersal church,
thē this? Yet behold þ indurate
hartes, the Chamelesse impudē-
cie, the stiffe & outragious perti-
nacie, of diuers, whome neyther
the great weight of so manifest
scriptures can moue to yelde,
noz the weyghtye importaunce
of so highe authorities canne
force to retyze, ne yet so terrible
threatenynges of high venge-
aunce can persuaade to repent,
O Timothee (sayeth S. Paule)
auoyde prophane nouelties of
wordes and voyces. He saith not
antiquities and auncienties. But
therby sheweth what on the o-
ther syde he should folowe. For
he

he sayeth not. Auoide the olde
auncient & receiued termes, phras
ses, and sentences: but newe fan
gled gere, and prophane nouelti
es. Then if noueltie is to be a
uoyded, antiquitie oughte to be
admitted: if noueltie be prophane,
then is auncientie holye and
diuine. Auoide also (sayethe he)
and resist oppositions, and obiecti
ons of knowledge falselye so cal
led. That is objections made by
heretikes, agaynst the receyued
order of the catholike churche,
vpon knowledg (as they would
lyghtlye persuaide). But it is
not so, sayeth S. Paule. It is
falselye called knowledge. The
knowledge of Heretikes is
grosse ignoraunce, their bright
nesse is mere dymnesse. Theyr
light, is hellische darkenesse. Yet
would

The waye home to Christ.

woulde they so disguise and colour them, that in apparaunce they might seeme the selfe same thinges. whiche promisyng sayeth S. Paule, they haue fallen from the faithe. What haue they promised? Surelve I wote not what newe and vnknown doctrine. For ye shall here some say vnto you. O ye fooles and selye poore soules, whiche commonlye are called catholike, come ye vnto vs saye they, and learne of vs the true faythe, which none knoweth besides vs, whiche hath ben hidden from you this manye hundred yeres: and is nowe of late reueled and shewen vnto a fewe of vs. But learne it of vs priuelye and secretlye, and you shall finde great pleasure therin. And whē ye haue learned it at our handes, teache it other

The verve
fourme of
wordes that
here like
vse.

other also, but priuelye in corners,
that the worlde heare it not, and
that the Church knowe it not,
For they can not beare it, because
it is geuen but to a fewe to vnder-
stande, and receiue the secrete of
so great mysterie. I praye you be
not these the verye wordes of
that abhominable and deceyter,
full harlot, spoken of in the pro-
uerbes of Salomon: Which doth
allure to come vnto her, suche
as passe by the waye goynge in
theyr iourneye, sayinge: He that
is vnwisest of you all, let him com
to me? And the simple she inti-
seth also, saying: *Panes occultos li-
benter attingite, et aquam dulcem furtim bi-
bite.* That is to saye: Come and
eate gladlye the loues whiche are
hidden, and drinke priuely a swete
pleasaunt water. These are the
flatter

The waye home to Christ.

flattering and Deceyuable wordes of that false & wicked harlot the chnrche of Antichrist. But it is worthe the labour to trauerse moze at large the wordes of S. Paule . O Timothe, saith he, kepe that which is left vn to the, auoyding prophane nouelties of wordes. O, is an exclamation as well of prescience, as also of charitie . For he foresawe the errours to come, and afoze hande was carefull howe to auoyde them. He speaketh vnto Timothe, Who is now Timothe: But eyther y vniuersal churche generally, or the whole body of the rulers specially . For bothe themselues oughte to haue the sounde and perfect knowledge of Gods religion , and also to teach the same to other. What
is,

The waye home to Christ.

is meained by that. *Depositū custodi.*
Kepe that w hiche is leste vnto
the. Kepe, sayeth saynct Paule,
because of fylchynge theues,
and enuyous aduersaries.

Least they when men be at rest,
shoulde sowe theyz zizan and
Corle vpon that good seede of
wheate, whiche the sonne of
man hadde sowed befoze in his
feelde. Kepe that whiche was
leste vnto thee, sayeth the Apo-
stle. What was that? Forsothe
that whiche was credited and
committed vnto thee, and not
that whiche was deuised by
thee. The religion whiche thou
haste receyued, and not whi-
che thou of thy selfe haste ima-
gined: a matter not of wyf, but
of doctrine: not of priuate usur-
pation, but of publike traditiō,
brought

The waye home to Christ,

brought vnto the from thyne
auncetours, not brought furthe
by the for thy successoꝝ: whether
of thou oughtest not to bee an
authour, but keeper: not an insti
tutour, but follower. Holde assu
redly, saith S. Paule, saue & kepe
the inuiolate and pure talent of
the catholike faeth, committed
vnto the. Exchange not, but
what thou hast receiued, holde
that still and delyuer that same
vnto other. Thou hast receiued
golde, yeld golde againe. I will
not that thou rendre either im
pudently leade, or craftely co
per for good gold: restore in va
lue and substaunce gold in deed,
and not that whiche glistereth
and hath shewe lyke to golde,
and yet is none. O Timothe, O
thou pꝛiest, thou doctour, pꝛea
cher,
L.i.

ther, or expoūder of scriptures,
if the gift of God hath made the
a fitte instrument therunto in
witte, doctrine, and exercise, bee
thou Beselehel the workeman of
the spirituall tabernacle. Cut
and graue workemanly the pre
cious Gemmes of the heauenly
doctrine. Coapt, set, and applye
them faithfully. Adorne, decke &
set the furth wisely. Adde with
the vttermoſt of thy power shyn
ing, grace, & bewtie. Through
the, and thyne expositions, let
it be perceiued more clearelye,
whiche befoze was darke, and
yet beleued faithfulli. Through
the and thy trauel, let the poste
ritie reioyce in the vnderstan
ding of that, whiche tofoze the
antiquitie did worſhip, and not
vnderſtande. But yet teach the
same

The waye home to Christ.

same thinges, whiche thou hast
learned, and none other : that,
when thou speakest newly, yet
thou speake not newe matters.
Here some will saye. What, shal
there be no increase had of reli-
gion in the churche of Christe?
Yes, what els? Who is so iniuri-
ous bothe to God and mā, that
would not so? But increase It
would shuld be, & not decrease,
a confirmation, not alteration:
renouatiō of religiō, not innoua-
tion. For ech thing receiueth in-
crease, & is properly increased,
which is amplified & enlarged,
in it selfe remayning one thinge
notwithstanding, and the same
still. But vnto permutation, al-
teration, or innouation it belon-
geth that somethinge in sub-
staunce be altered & conuerted

A. ii.

from

from one into an other. Wherefoze I gladly admit and allow the increase of religion, that is. I will and I thinke meete that the church do increase, growe, and prosper in all ages and at all times, verie much in knowledge, vnderstanding and wylsdom. But in one onely kynde, sense, and vnderstandinge. Let the religion of soules imitate the consideration of the bodies. For although the bodies in proceſſe of yeares are enlarged in their members, yet doe they remaine y^e same bodies, that they were. There is much difference betwene the flower of youthe, and the ripenes of age. Yet be they made olde, whyche were befoze young. That, all if of one and the same man, the stature
and

and habite doth alter and varie
as time runneth, yet the same
nature, substaunce, and person
is stil. Tēder and sinale are the
membres of younge infantes:
stronge and greate are the lim-
mes of growē mē. Yet all one in
euery of them, & as many. The
infante hath as many partes,
as hath the man. And if there
be any thinge that showeth not
it selfe, but in the ripe time of
age: the same notwithstanding
was in the consideration or dis-
position of the sede, so that no
newe thinge afterward appea-
reth in mā, being stept in yeres,
whiche tofore was not hidden
in him being but a child. Wher-
fore there is no doubte but this
is the laweful and right rule of
profiting. This is the most per-

The waye home to Christ.

fecte and goodliest ordze of grow-
ing and inceasing, if the num-
bze of yeres, the course of age,
the pzocesse of time, do resemble
and alwayes shewe the same
partes, and formes in the aged,
which the wisedome of the crea-
tour had tofore formed in them
being litle ones . Nowe if the
shape oz forme of man, be after-
warde turned and altered into
any other figure vnlyke it selfe:
oz if the iust numbze of the par-
tes and membzes be either di-
minished, oz increased , then of
necessitie the bodie must either
perish, oz become monstrous, oz
at leest wise be greatelye weake-
ned. Euen so sitting and meete
it is, that the Christian religion
be increased, and dilated accor-
ding to the lyke ordze & manner.

That

That is to wit: religion ought to be strengthened in yerres, dilated in tūmes, auauāced in age: but soo, that it remaine euersmore one, and the same, vncozrupted, vnaltered in the measures of all her partes: and as it were in all her prope mem- bres, senses, and qualities full, sounde and perfitte: neither admitting any permutation in the substance, ne suffering any damage in the proprietie, nor allowing any varietie in the sette diffinitions, sentences, or censures. As for example. Our forefathers haue sown in thys ecclesiasticall agricolation, the cleane seede of whety faireth. It were surely very basitting, and vniuste, if we theire posteritie shoulde chuse cockle for whete,

and admit the counterfeite and
deceitfull erroꝝ of the one, foꝛ
the germaine and naturall ve-
ritie of the other. Rather righte
and consequent it is, to thende
no discrepance oꝛ contrarietie
be founde betwene the first and
the last, that of the encrease of
whetie institution, we reape the
croppes of whety doctrine. That
when anye parte of these good
seedes sowne by oure aunce-
tours, shall by accesse of tyme
sprynge and blade vp, the same
by vs bee cherished, mainfein-
ed, and defended vnto the most
desired haruest: not altringe oꝛ
chaunging any parte thereof, ei-
ther in qualitie oꝛ in substance:
although we adde be wotie, same
& distinctiō therto, foz god defend
that y^e rosy plātes of their catho-
lyke

The waye home to Christe.

like determination, shoulde bee
couerted into bzambles & thoz-
nes. God defend that in the spi-
ritual Paradise of the pleasaunt
grasses of Cynnaminome, bit-
ous raye oz darnel shuld spring
of the wholsome slyppes of bal-
samum, pernitiuous wolbane
should issue. Whatsoever ther-
fore the aunciēt fathers, & faith-
full labozours in thys Agrico-
lation and husbandrie of Christ
hys churche, haue sowed and
plāted, mete it is that the same
by vs theyr childzen and succes-
sours be diligentlve and fayth-
fullve tyllled, garnished, and ob-
serued: that the same doe pros-
per, increase and augment: the
same doe styll floure and sede,
and attayne to perfect ripenes.
For decent and fitte it is, that
the

The waye home to Christ.

the auncient pzeceptes , rules,
and lessons , concernynge the
chzitian religion , in pzoesse
of time be fyned, polished , and
confirmed . But a cursed and
a detestable dede it is , to de-
truncate , mangle , oz violate
them, oz anye parte of them. It
is lawefull that thzoughe our
diligence, industrie, and labour,
the auncient pzeidences of our
fathers doe receyue euidence,
light, distinction. But it is also
necessary, that they styl retaine
theire auncient fulnesse , inte-
gritie, and proprietie . For yf
this licentious libertie of impi-
ous fraude, shalbe permitted to
alter and chaunge the auncient
censures of the vniuersall chur-
che: I am afrayde to saye, howe
great daunger shoulde ensue of
brea.

The waye home to Christ.

breaking and abolishing the admirable concorde of Christe bys vniforme religion, within short tyme. For anye one parte of the catholike institution, beyng once broken and abdicate, the Leprosie wil so crepe from part to parte, that at lengthe the whole wyll bee the least parte, and vtterlye refused. Againe if they beginne to myngle newe tryckes, with olde and auncient lawes: straunge & forayne deuises, with accustomed and familiar preceptes: prophane fantasies, with sacred and holye ceremonies: no doubt it will grow to suche a custome in the whole, that euer after it wyll be the practise of euerye lyghte brayne, to alter and put downe olde religion, and to set by newe fan-

tangled toyes, deuised by theyr
owne witte. In so muche that
nothing shalbe left in the chur-
che vnspotted, vntouched, vn-
defiled: but where the church
heretofore hath been esteemed
and accompted the precious be-
strye of chaste and vncorrupte
veritie: from hencefurth it maye
be rekened the sincke of impi-
ous and foule errours. But
God of hys measureles mercy
forbyd any suche detestable en-
terpryse to entre into the myn-
des of hys people. But let it be,
as it hath been alwayes, & stil
is the furious and peuissh prac-
tise of the wicked, impious, and
cursed. Let the church of Christ
euermore be as it hath been e-
uer, and shalbe for ever, the dili-
gent, warpe, and faythfull ke-
per

The waye home to Christ.

per of suche Determinations,
decrees, and ordinaunces as
haue been leste by oure aunce-
tours, and vniuersallye recey-
ued in consent and vnitie. This
true and saythfall churche per-
mitteth nothinge, diminisheth
nothyng, addeth nothyng, cut-
teth not away necessities, and
supplieth superfluities: omit-
teth not her own, and vsurpeth
that whiche pertayneth not vn-
to her. But with al diligēce she
studieth to preserve, maintayne
and contynue suche doctrine,
as hathe descended vnto her
from the auncient fathers by
general cōsent. And what hathe
been leste vnto her only begon,
and not settled: the same she
endeuozeth to pollicke, fine, and
stabilishe. What hathe ben fully
expressed,

expressed, and thzoughlye resolu-
ued: the same to cōsolidate, con-
firme, and assure. What hath
been confirmed, and ratified:
the same saythfullye to kepe,
folowe, and beleue. For what
hath the churche purposed at a-
nye time, by the decrees of ge-
neral counsailes, but that such
thynges shoulde afterwarde
more diligentlye be obserued,
whiche afore were simply bele-
ued? And that, whiche tofore
was but slackly taught, shoulde
afterwarde bee preached more
instantlye: This I saye at al ty-
mes and nothing els, the chur-
che being vexed with the fur-
ous nouelties of wicked here-
tiques, hath purposed to doe in
the decrees of her counseylls,
that suche doctrine as was re-
ceyued

repyued by tradition onely from
the auncetours, might be assigne
ned & sealed henceforth vnto the
posteritie by scripture, cōpysing
in litle wrytyng a great weyght
of matters. And manye times
for the better vnderstanding of
them, vttereth & expresseth the
olde sense and meaninge of our
faith, in new termes newly deu
uised, for the playne opening of
suche matters, as might other
wise appeare obscure. But let vs
returne to þe apostle S. Paule.
He sayeth: *Depositum custodi*, Kepe
that whiche was left vnto the, as
voidynge prophane nouelties of
words, auoide saith he & hate as
a viper, as a scorpiō, as a vene
mous cockatrice, least they hurt
thee, not onely with their tou
ching, but also with their sight,
and

and pestilent bzethe. What is it,
to auoide? Forsothe not once to
eate oz drinke with thē. A uoide,
sayth S. Paule. What? Yf anye
sayth he, cometh vnto you, and
bringeth not with him this do-
ctrine. What doctrine? The ca-
tholyke and vniuersall doc-
trine, which hath remained one
and the same by all succession
of ages, thzough incorrupt tra-
dition of berite, & shall remayne
to the woꝝldes end, whosoever
saye naye. What then? Doe not
receyue him, sayeth S. Paule,
into thy house, neither shalte
thou saye vnto hym, aue, God
spede. For he that sayeth vnto
him, God spede, oz all hayle, he
doethe communicate with hys
wickednes. He sayth prophane
nouelties of woꝝdes,

What

What is prophane? Verely that
whiche is neither Godlye nor
goodlye: all whozy, and nothing
holy: that whiche straieth with-
out the bozders and boundes of
the catholyke Church, whiche
is the temple of God. He saith,
Prophane nouelties of wordes or
voices. What is that? No doubt
nouelties of wordes, opinions,
censures, sectes, contrarye to
antiquitie, repugnaunte to the
auncient saieth of the vniuersal
church. For if suche nouelties
be receiued, suche innouations
admitted, the of necessitie must
the saieth of the holy fathers be
greatlye stayned: then must all
saiethfull of all ages, all holye
and chaste fathers, all continent
and godlye birgins, all clerkes,
leuites, and priestes: then must
so manye thousande of confes-

The waye home to Christ.

four, so greate hostes of mar-
tyrs, so innumerable multitude
of cities, of peoples, of Iſlandes,
and prouinces, so manye thou-
sande kinges, and nations. Fi-
nally in maner the whole world
being incorporate vnto our hee-
d Christ throughe the catholyke
faith, must of necessitie (I say)
be iudged all this while so ma-
ny hundreth yeres, to haue been
ignoraunte, to haue erred, and
blasphemed God: & not to haue
known what they shoulde be-
leue. Prophane nouelties of wor-
des (saith Paule) auoide. Whye
auoyde? Because it was neuer
the custome and propertie of ca-
tholyke men, but onely of here-
tikes, to receiue and folowe the.
And in dede what heresie hath
there been, that spronge not vp
vnder a singular, and certaine
name

name, in a singular, and certaine
bothe time and place: Who euer
forged any heresies, but that he
first diuided him selfe from the
consent of the vniuersalitie, and
auncietie of y^e catholike church:
Whoo euer presumed so greate
force of frewill, that he thought
it sufficiente to worke all good
actions without the helpe of
Goddess grace, befoze that pro-
phane heretike Pelagius: Whoo
euer denaied all mankinde to be
boude in the offese of Adam his
preuaticatio befoze Celestius y^e
prodigious disciple of that mon-
struous maister Pelagius.

Who euer durst either to di-
uide the vnitie of the blessed tri-
nitie, befoze that cursed Arius:
or confound the Trinitie of the
ineffable vnitie befoze wicked
Sabellius:

ND .ii.

Who

Who euer saied , befoze that
mooste cruell Nouatianus , that
GOD woulde rather haue the
deathe of a sinner, then that hee
shoulde returne and liue:

Who euer befoze Symon Ma-
gus (of whome that olde goulfe
of filthes euen vnto Priscillianus
by continuall and priuie succes-
sion haue issued) durste saye
God our creatour to be the au-
thour of euell : that is, of oure
wicked, impious , & abhominable
dedes: For he affirmeth that
God hath created such a nature
in man, that by a certaine pro-
pze motion and impulse of neces-
sarie wyll, & neither can ne wil
any thing els, but sinne. For be-
ing exagitate, & inflamed with
the furies of al vices, he is pluct
and pulled thzoughe insatiable
desyre, into al kind of iniquitie.
There

There be innumerable examples
of this sorte, whiche I omit for
brevities sake : by whiche it is
clerely and manifestly declared
that this hath been, as it were,
a solemne bowe evermooze a-
monges heretikes, to set bp pro-
phane nouelties, & to neglecte
the orders of auncientie. And by
oppositions of doctrine falselye
termed, to hasarde the catho-
lyke faith. Of thother side, this
evermooze hath ben the proper-
tie of the catholikes, to kepe,
maintaine, & saue all suche god-
ly orders and constitutions de-
liuered and left of the holye fa-
thers, & to condempne vtterlye
all prophane nouelties, accor-
ding to the counsel of S. Paul.
Who earnestly warneth, if any
shal preache vnto you any other
doctrine, thē ye haue receiued, ac-

curse him. Here perchance some
wyl saye vnto me: do not suche
as ye call heretikes vse the scrip-
tures: And can the scriptures
lye: Surelve the scriptures lye
not. Yet lyeinge heretikes abuse
the testimony of the scriptures,
yea and veray behementlie. For
ye shall se them flye throughe e-
uerie volume and parte therof,
throughe all the booke of Moy-
ses, of the kynges, throughe all
the Psalmes, the Apostles, gos-
pelles, and Prophetes. Where-
soever, and with whomsoever
they talke, bringe at home or a
brode: whether they preache, or
write: be they at feast, or in the
streetes, scripture droppeth out
of their mouthes as thicke as
hayle from heauen. They bring
not one iote of their owne, but
þe same is shadowed with scrip-
ture

sure termes. Reade who list the
wozkes of Paulus, Samosatenus,
or Priscillianus, Eunomius, Iovinianus,
and all other heretikes, that
euer haue ben, or hereafter shal
be. And ye shall finde an infinite
heape of examples: yea ye shall
see not one lease in all their booke
almoste, but it is painted and
set as thicke with quotations &
notes in the margente, of sen-
tences as well of tholde as the
newe testamente, as possyblie
the margente canne holde.
Yet are they detestable heret-
ikes. Of whome we oughte
so muche the more to beware,
and feare: the more priuely they
lurk vnder þe bowres of diuine
scriptures. For they know wel,
that their trecherie, and filthes
and ill stench, could not quick-
ly please, if they were nakedlye
M.iii. and

and simply bꝛethed furthe. And
therefoze they all besprinkle the
with v̄ swete spices, as it were
of the heauenlye doctrine, that
he whiche coulde quicklye de-
prehende the humaine errour,
myghte not yet sodeinlye con-
tempne the diuine testimonies.
And therefoze they pꝛactise, as
they dooe, whyche wyllynge
too gyue vnto chylɔzen some
bytter dꝛynke, dooe fyrste a-
noynthe the lippe oz bꝛimme of
the cuppe with hony oz some o-
ther pleasaunt thinge, that the
simple and vnwarie age should
not feare the bitternes, hauinge
afoze tasted the sweetenes.

Euen so dooe these Heretikes,
whiche doe coloure and paynte
befoze hand their euil sedes and
pestilent syrꝛuppes with the ter-
mes and titles of singular me-
dicines

dicines : to the ende that none
shoulde suspecte poyson , when
he hath readde afore wyrtten
remedye oz medicine . Of these
heretikes our Sauour war-
neth vs to take hede . *Attendite à
falsis prophetis* . Beware from false
prophetes, which come vnto you
in shepes clothyng , but w^{ith}in
they be rauenyng wolues. What
is ment by shepes apparell oz
clothyng, but the sentences of
the Prophetes and Apostles?
Who be the rauenyng wolues,
but madde and furious hereti-
kes , whiche alwayes bere and
inuade the foldes of the church,
and to the vttermoste of their
might, rent and deuour the in-
nocent flocke of Christ? But to
the ende they maye moze craf-
telye stele vpon the vnwarpe
shepe, they putte of the counte-
naunce

naunce and besture of wolues,
and shroude them selues all in
phrases and sentences of the
scriptures, as with flices of
wolles: inwardly notwithstanding they continue most cruel
and rauening wolues. They do
thus, that the simple sheepe
might not feare the cruell dent
of their bloudy teethe, when
they shall afore feele and see the
soft and wolly flice. But what
sayeth our Saviour? *Ex fructibus
eorum cognoscetis eos.* Ye shall knowe
them by their workes. That is:
when they beginne to expound
and interpretate the sentences
and textes of holye scripture,
whiche tofore they brought:
then that bitternesse, that syl-
fhy stenc: e sauozeth: then that
rauening woddenes is felt: the
that new poiso dzoppeth furth:
then

then doe these prophane nouelties shew the selues: then mayst thou see the hedge broken, the boundes and limites of the fathers ouerrun, then mayst thou see the catholike faythe mangled, and cutte, the ecclesiasticall doctrine rent and tozne.

These be they whiche the Apostle Paule speaketh of in the seconde to the Corinthians saying. *Nam eiusmodi pseudoapostoli operarij subdoli transfigurant se in apostolos Christi.* For suche false Apostles (saith S. Paule) subtel and craftye workers, doe transfigure them selues into the Apostles of Christ. What dyd S. Paule meane thereby? Nothings els, but as the Apostles of Christ dyd bring furthe the testimonies of holpe scripture, euen so do these false Apostles. And as they al-
leged

leged the authorities of the
Psalmes, the same doe these
allege: as they bled the senten-
ces of the Prophetes, so doe
these false Apostles. There is
no part of Gods scripture, but
these false Apostles doe allege
and brynge furthe, even as the
true Apostles of Christ dyd.
And in thys sorte they transfi-
gure them selues into the Apo-
stles of Christe. But when they
come vnto the diuers and vn-
like expositions of these senten-
ces, whiche they alyke brynge
furth and allege, then is it ma-
nifest whiche be the true Apo-
stles, and whyche be the false
Apostles. Then doeth it appere
who be the simple, and who bee
the craftye: who be the godlye,
and who be the wycked. Then
are the true Prophetes discer-
ned

The waye home to Christ.

ned from the false **P**rophetes.
And no meruayle (sayeth the
Apostle) for the Deuyll him selfe
doeth transforme him selfe into
an angell of light. No great mat
ter is it then, yf hys ministers
be transfourmed lyke the mini
sters of ryghteousnes.

Therefore accoꝝdyng to **S.**
Paule hys doctrine, as often as
eyther false Apostles, or false
Prophetes, or false teachers do
brynge the sentences of diuine
lawe, therewith falsely vnder
stande, to mayntayne theyr
errors: there is no doubt but
that they folow the craftye and
subtil wayes of their head, **S**a
tan. For he knoweth that there
is no way to that, as when he
would stablish an errour, to pre
sent the same wyth thauthori
tie of holye Scripture. **O**, but
some

The waye home to Christ.

some wyl saye. Howe canne ye
proue, that the Deuyll is wont
to vse the testimonies of holpe
scriptures : It is proued su-
ficientlye to hym that readethe
the Gospell, where it is wri-
ten . Then the Deuyll toke oure
Lorde, our Sauour, and sette hym
vpon the pinnacle of the temple,
and sayde vnto hym. If thou bee
the sonne of God, caste thy selfe
downe from this pinnacle. For it
is written : that he hathe geuen in
commaundement to his Angelles
of the, that they kepe thee in all
thy wayes : they shall beare the
vp in their handes, that thy foote
tryppe not at anye stone . What
woulde he sycke to doe to ei-
ther selfe poore creatures, that
thus assauled the Creatoure
hym selfe, the Lorde of Hea-
uie, with the testimonies of the
scripture

scripture? If thou be the sonne of God (sayeth he) tumble thy selfe downe, for it is written, &c.

¶ Surely the doctrine of thys place is diligentllye to be noted and be marked of vs, which letteth vs to vnderstande, that as often as we shall see anye to alledge and produce the testimonies of the scriptures agaynste the fayth and religion beleued and receyued in the vniuersall Church, that then we neede not doubt, but that the Deuyll by them worketh his olde feite. For as the head spake to the head, soe now the membez speake vnto the membez: that is the membez of the Deuyll, to the membez of GOD, the wycked to the godlye, the false perjured to the faythfull, the heretikes to the catholike. But
what

what sayeth the Deuyll: If thou
be the sonne of GOD, tumble
thy selfe downe. That is to say.
Wilt thou be the chyld of God?
Wylte thou possesse the inheri-
taunce of the kyngdome of god?
then tumble thy selfe downe.

That is, dispatche the from the
tradition and doctrine of thys
hyghe set churche: tumble thy
selfe headlong downe from the
pinnacle of the vniuersall faith.
And if ye aske any of the heres-
tikes thus persuadinge, howe
he proueth, by what authoritie
he teacheth, that ye oughte to
tumble your selues from the v-
niuersall and auncient faiethe of
the catholike Church, *scriptum est*
enim, for it is w^ritten, saith he: and
by & by ye shal heare him power
out a thousande testimonies,
examples, & authorities embe-
seled

seled out of the lawe, psalmes,
Apostles, and Prophetes, by
whiche authorities after a new
and wicked maner expounded,
the sely soule is tumbled head-
longe from the towre of catho-
like trueth, downe into the dun-
geon of blasphemous heresie.
And hereto, all heretikes adde
wonderfull promises, whereby
they intrap the simple and bn-
wary after a meruelous fashi-
on. For they dare promise and
teache, that in theire Church,
that is, in the cōuēticle of their
cōmunion, a great and speciall,
yea plainely, a certaine parciall
grace of God is: in somuch, that
as manye as be of their congre-
gation, do flowe with all neces-
saries, and are plentuously pro-
uided for, by the onely dispensa-
tion of God, although they seke

The waye home to Chriſt.

not, knocke not, and aſke not
for it. And that they be bozne
bp by the Angelles of heauen
that theire foote ones ſtumble
not againſte anye ſtone: that is
to ſay, that they cannot offende
or go amiſſe though they wold.
But ſome wyll ſaye, if the testi-
monies, ſentences, & promiſes
of the ſcripture are uſed of the
Deuill & his miniſters, of whom
ſome be falſe Prophetes, ſome
falſe Apoſtles, ſome be falſe tea-
chers, and they all heretikes:
what then ſhall the Catholike
men & the childre of our mother
Church doe? By what meane
ſhall they diſcerne the veritie in
the holpe ſcriptures, from the
falſhood of ſuche heretikes? No
doubte they muſt doe, as at the
beginnig I admoniſhed. They
muſt doe, as other godly & lear-
ned

The waye home to Christ.

ned me haue done befoze them,
and as they haue taughte vs to
doe that followe them. What is
that? They must interpretate,
vnderstande, and expounde the
scriptures of God accoꝝdyng
to the traditions oꝝders & rules
of the catholike Church: wher
in they must also necessariye ob
serue & followe the vniuersali
tie, antiquitie, and consēt of the
catholike & apostolike church.
And when soeuer a parte a
gainst the vniuersalitie, nouel
tie againste auncientie, the dis
sention of a fewe shall rebell a
gainste the vniuersall consente
of all oꝝ the most parte of chꝛisti
ans: then pꝛeferre and esteeme
the integritie of the vniuersali
tie, befoze the coꝝruption of a
parte. And in the same vniuersa
litie, the religion of antiqui
tie

tie, befoze the prophane noueltie : againe in that antiquitie, befoze the temeritie of one oz a fewe, preferre chieftlye the generall decrees of an vniuersal couñsell: and if none suche bee, then followe the consent and censure of such as haue tofoze taughte and ruled in the church of god. Whiche if we diligently, soberly and faithfully obserue, it shalbe easy inoughe for vs to discerne oz depzehende from tyme to tyme al pestilent errors, of al sortes of heretikes. Here nowe consequent it is, that I by example, doe demonstrate howe and in what wise, the prophane nouelties of heretikes maye be bothe depzehended and also condemned by the censures and sentences of the aunciente fathers, concozdinge and agreing together

together. Now be it we oughte
to inuestigate and followe the
aunciente consente of the holye
fathers, not in euery small que-
stion of the scriptures, but only
and chiefly in the rule of faith:
neither at all times all kinde of
heresies are this wayes to bee
impugned, but only newe and
freshe heresies, as sone as they
put vp their heades. That be-
foze they haue falsified the pre-
sidences of the auncient saith,
they maye be put of their pur-
pose, by the straightnes of the
time, and befoze they may haue
leasure to goo about to corrupt
and viciate the workes of oure
elders with their benigne cre-
eping moode at large. But olde
and inueterate heresyes cannot
be ouerthrowen after this sort,
because no long tracte of times

R. iii.

they

they haue gotten better occasiō
to incroche vpon trueth. Where-
foze suche olde heresies must be
euer conuincd by the onely au-
thoritie of the scripture, or els
auoided, and detested, being al-
redy tofoze conuincd and con-
demned by vniuersall counsell
of the catholike wryters. Where-
foze as sone as any newe pro-
phane erroz beginneth to pepe
vp, and the authour therof im-
beseleth for the defense of the
same certain sentēces out of the
scripture, whiche he falselye and
craftely dothe expōde, by & by
must ye gather together & expo-
sition of the fathers vpon those
places, whiche were produced
for the defense of the erroure:
Wherby, that newe prophane
errour maye be without longe
circumstance be wzaied & with-
out

out anye delaye condemned.
But the exposition of suche fa-
thers onely are to be conferred
whiche lyuing, teaching, and a-
bidinge holily, wisely, and con-
stantly in the faieith and catho-
lyke communion, haue merited
either to dye in Christe faieith-
fullye, either for Christe to bee
slayne happely. Unto whome
notwithstandinge we ought so
farre furthe to geue credit, as
they consente and agree toge-
ther. And whatsoeuer they to-
gether haue manifestlye firme-
lye and sayethfullye receyued,
taught and deliuered vnto vs:
the same maye we receyue, be-
leue and folowe, as mooste cer-
taine true and perfect doctrine.
And whatsoeuer anye man, be
he Bysshoppe or Prelate, be he
Confessor or Martyr, be he ne-

The waye home to Christ.

uer so holpe, neuer so well learned, shall presume to mayntayne and teache anye thyng, contrarie to the consent, opinion and censure of these fathers, we ought to accompt the same heresie & amongst the priuate & priuate sectes whiche are deuided from the authozitie of the comon, publique & generall sentence. Let vs not with highe daunger of euerlastyng saluation after the cursed custome of hellishe heretikes, forsake the auncient verite of the vniuersall doctrine, and folowe the newe errours of one or a fewe. The holpe and catholike consent of whiche godlye fathers, least anye shoulde temerouslye iudge to be neglected, harke what S. Paule sayth vnto the

II. Cor. in. xii **Corinthians**, God (sayeth he)
hathe

The waye home to Christ.

hathe constitute certayne in the church, first apostles, of whom he was one: nexte Prophetes, what one we reade in the Actes that Agabus was: thirdlye teachers, whyche we call Tractatores, Creators or Writers, whyche Paule him selfe calleth also prophetes somtyme, because by them & thzoughe their diligence the mysteries of the Prophetes are opened vnto the people.

Those therfore thus dispensed and constitute by the prouidence of God by tymes and places, whosoever shall despise, or contemne, agreynege and consentynge together in anye matter of Christ his catholike religion, let him knowe that he contemneth not man but GOD. And that no man should deuide him selfe from the southsaying vni-
tie

tie of these fathers. **S.** Paule earnestlye desyrezeth, saying: I beseeche you brethren, that ye all speake one thinge and the same, and that there bee amongst you no dissention. Be ye perfecte and knit together in one and the same sense, in one and the same sentence. And yf anye shall denide hym selfe from the communion of the Catholicke sentence, he shall heare that of **S.** Paule He is not God of dissention, but of peace, That is to saye he is not the God of hym which thynketh from the vnite of consent, but of suche as abyde constant in the peace of consent with other As I teache you (saith he) in all congregatiōs of the saintes. That is, of the Catholike, which therefore are called saintes, because they persiste constant
Staunte

The waye home to Christ.

staunte in the communion of
sayth. And yf any one would so
muche arrogate vnto him selfe,
as though he onely were to
be hearde, and credited before
all other, **S. Paule** to hys re-
prose sayeth thus : Came the
worde of God from you, or came
it into you onely? But leaste this
shoulde seeme to be spoken bp-
on smale consideration, he ad-
deth further: If anye man semeth
to be a Prophete or spirituall, let
him knowe those thinges whiche
I do write vnto you, because they
are the commaundemētes of oure
Lorde . Whiche commaunde-
mentes, he that is counted a
Prophet or spirituall, that is
to saye : a maister of spirituall
matters, doth not with earnest
studye of equalitie and vnitye
obserue: that eyther preferreth
his

The way home to Christ.

his owne opinion befoze others
oz in any poynt goeth from the
iudgement of the vniuersall
consent. The commaundement
hereof who knoweth not (saith
S. Paule) shall not bee known.
That is to saye: whosoever ey-
ther doeth not learne whyche
he knoweth not, oz beyng know-
en doeth contemne: the same
man shal not be known. That
is, he shalbe counted vnwoorthy
on whome amongst other vni-
ted in faythe and knitte in chris-
tian humilitie, the heauenlye
mercye maye be extended. And
what thyng worse? What e-
uyll more bytter canne bee de-
uyled then thys? And yet ac-
cordyng to thys Apostolycke
commination we see the same
hathe chaunced vnto Iulian Pe-
lagian, whoe eyther neglected
to

The waye home to Christ.

to incorporate hym selfe to the mynde and sentence of other fathers, or presumed to excozporate hym selfe, that tofore was one of them.

But nowe time it is, that accordinge to my promise, I declare by example when and howe the sentences of þe holy fathers may be gathered together, that by them the rule of Ecclesiasticall saythe myghte be assured and confirmed, accordinge as by decree and authoritie of counsaile is sette furthe.

And to doe thys, fyfte and necessarye it is, that I doe eft soones reuoke, what tofore was sayde. I sayde at the begynnyng, that thys euermore was, and styl is the custome of Catholike and true beleuers, to approue the true saythe by
two

two wayes . First by the au-
thoritie of diuine Scripture.
Secondly by tradicion of the
catholyke Church. Not be-
cause the Scripture sufficeth
not, or plentiuously contayneth
not all thinges necessarye : but
because euery man expounding
the same accorpyng to theyr
owne fantasies, do often times
conceyue dyuers errors, and
straunge opinions, contrary to
the intent of the holy scriptures
And therefore it is necessarye
that the intelligēce & vnderstan-
dinge of the heauenly scripture,
be directed accorpyng to one v-
niforme rule of the ecclesiastical
iudgement, especiallye in those
questions on whiche the foun-
dacion of the whole catholyke
doctrine doeth staye . We sayd
moreouer, that we ought to con-
sider

The waye home to Christ.

sider in the churche the consent
aswel of þ̄ vniuersalitie, as al-
so of antiquitie. Least we be bro-
ken of from the integritie of b̄-
nitie, into some prophane erro-
r: least we be tumbled from the
religiō of auncientie headlonge
into nouelties of vnknown he-
resie. I haue sayde also, that in
the same antiquitie of the chur-
che we ought behemētli & studi-
ously to obserue two thinges,
vnto which eche man must cleue
fast, that wil not be an heretike.
The first is, if any thinge in the
antiquitie of the churche hathe
been decreed by all catholike
teachers and holy fathers, and
haibe been setfurth by authori-
tie of vniuersall counsell. Next,
if there hap to arise anye newe
question, whiche is not decided
by generall counsell, that then
every

euery good man ought to haue recourse vnto the auncient wryters, which are knowe to haue stedfastly perseuered in the vnitie of the catholike communion and saith . And whatsoeuer they in one minde and consente haue receyued and taught, the same we ought to iudge and accept, as moost sincere, pure, and catholike doctrine . And that this myght not seeme to be spoken rather of my owne head, then by authoritie ecclesiastical, I haue drawen to example the godly counsell keppe in Asia at Ephesus, Bassus and Antiochus, two noble persones the beinge consules. In which counsell, a motion beinge made for orders and rules to be deuised for the stablishinge of the saith, it seemed vnto all the fathers there
Assem

assembled, whiche were aboute
CC. in numbze, a thinge ve-
rye catholike, right saiethfull,
and moſte beſt to be done, leſt
any prophane noueltie ſhoulde
by chaunce crepe in, contrarpe
to their godly purpoſe, as tofoze
in the counſell kepte at Ariminc
in Italy, to bzing furthe the
ſentences, cenſures, & opinions
of the holpe Fathers, of whiche
ſome were Martirs, ſome were
Confelloz: and all were & con-
ſtantly remained catholike prie-
ſtes, true & ſaiethful teachers.
And according to their minde,
conſente, and decree well and de-
uoutly conſidered, the religion
of chriſtian ſaieth might be con-
firmed, and the blaſphemie of
prophane noueltie condemned.
This thus done, of righte that
wicked Neſtorius was condemp

The waye home to Chrest.

ned as an heretike, iniurious to
the catholike auncientye, and
blessed Cyrillus was pronounced
catholike, consēting and agreea-
ble vnto the holye antiquitie.
And for the better warrant of
the matter, I learned 8 names
of the same fathers, although I
haue forgotten their order, ac-
cordinge to whose censure and
iudgement, both suche sentēces
as then were cōtrouerted, were
expounded, and also the rule of
the diuine doctrine stablished.
Whiche fathers here to reherse
by name, I thinke it not super-
fluous. For therēbi shal my me-
mozie be confirmed. Wherefore
these were they, whose wry-
tinges are recited, beinge either
iudges, or witneses in that cou-
sell. S. Peter Byshop of Alexan-
dria, a verie excellent teacher, &
moost

mooste blessed Martyr. Holye
Athanasius, highe prelate of the
same citie, a right faithfull prea-
cher, and moost worthe confes-
sor. Holy Theophilus, Byshoppe
also of the same citie, a man for
his faileth, lyfe, and knowledge
very famous. Whom succeeded
Cyrill, a father of much reue-
rence. To these holye fathers &
godlye Byshoppes of our Citie
and prouince adde those shining
beames of Cappadocia, as saint
Gregorie, Byshoppe and confes-
sor of Nazianse. S. Basill, Byshop
& confessor of Caesarea, Cappadocia
& other. S. Gregorie also byshop
of Nice, a man for his faith, con-
uersation, integritie, and wise-
dome most worthe to be, as he
was, brother to holye Basill. All
these were Greekes. Amongest
the Latines also were manye,

that by their iudgemēt allowed
the matters passed in that coun-
sel: as S. Felix martyꝝ, and S.
Iulie Byshoppes of Rome.

A ykewise blessed S. Cyprian
an Bpshop of Carthage & mar-
tyꝝ. Holye sainte Ambrose By-
shop of Mediolanū. These were
they, whiche were in the coun-
sell of Ephesus, as iudges wit-
nesses, Maisters, and Counsel-
lers: whose doctrine that blessed
Synode saythfullye imbraced:
and folowinge theire counsell,
beleuinge their testimonie, obe-
inge their iudgement, haue sin-
cerely, truely, and saiethfullye
pronounced of matters concer-
ninge saileth. These fathers were
but tenne in numbꝛe. A greater
numbꝛe mought haue been cal-
led thereto, but there was noo
necessitie: because as the tyme
serued

serued, the matters consisted
not in the multitude of witnes-
ses: and noman doubted, but all
other catholike men thoughte
and beleued as these tenne did.
After all these thinges, I also
added S. Cyrill his sentence.
Which is contained in the eccle-
siasticall gestes. For what tyme
the Epistle of holpe Capreolus,
Bysshoppe of Carthage was rea-
den, who intended and desired
nothings els, but that the holpe
antiquitie mought be defended,
and wicked noueltie anulled,
and vtterly refused, then S.
Cyrill pronounced & defined in
fourme as followeth. And this
Epistle (saied he) of the reuerend
and most godly father Capreolus
Bissshop of Carthage, shaloe regis-
tered in the booke of our gestes and
decrees, concerninge the faith;

whose sentence is so playne. For he will that the sentences, and decrees of the auncient faiera be confirmed, and stablished: and that newe founde fantasies and inuentions be reprovued and condemned, as bothe superfluous and wicked. Hereto all the Bishoppes gaue their consent, al wholly agreed therupon, altogether with one voyce wished the same. Wherto gaue they their consent: What was it, that they in one voyce together wished: Verely, that suche doctrine, as was of olde taught and receyued, shoulde be euermore allowed and embraced: and what of late dayes was newly deuised, should for euer be refused. After whiche thinges, I was for my parte brought into a very greate admiration of theire doinges, and
could

could not sufficientlye, as me
thought, comend the wonderful
humilitie and godly deuotion of
so great clerkes and holpe men.
For although they were suche
and so many, indued with suche
excellent knowledge, with such
inestimable iudgement, that
eche and euery of them mought
haue frelye questioned in anye
matter of the auncient saythe:
and againe, theyr assembly and
congregation together mighte
seeme to incourage, and imbol-
den the same newe matters of
theyr owne heades deuised to
decree and set furthe: yet would
they innouate nothinge: but by
al maner meanes cared that no
doctrine should be deliuered vn
to theyr posteritie, but suche as
they had receyued of the foresa-
thers. Thus dyd these fathers
Oiii. not

not onelye for the good disposition of thinges at that present time, but also to leaue example to suche as should folowe them, what they shoulde doe in lyke case. That they ought with all their studie to honour the aun-
cient faith, and not deuise newe: to mayntayne suche religion, as they had receyued, and not to set furth what of their owne braynes was deuised.

I inueighed also against the most wicked and pestilent presumption of deuillishe Nestorius, who bragged of hym selfe, that he firste and onelye of al o-
ther vnderstode the scriptures rightlye, and that all other be-
fore his time wandzed in igno-
raunce and errour, as manye as
euer had taught or wrytten vpon
the scriptures: as all Prie-
stes.

stes, Bishoppes, Hatyxs, Confessours, that eyther haue expounded the scriptures, or geue credit to others expositions vpon the same. And who finally affirmed, the whole church euen nowe to be in blindnes and error, and euer to haue been, whiche nowe folowed, and at all tymes had folowed, as it seemed vnto hym ignoraunte, blinde, and erronious doctours and teachers. And although to haue sayde thus muche, might seeme sufficient to ouerthrowe and vtterly to deface all prophane nouelties, yet for the better furnishinge vp of the matter, I haue adiected two authorities of the Apostolike See. The one of Xistus Bishoppe of Rome. The other of his predecessor S. Celestine, whiche here
I

I shall recount. Holpe Xistus in
the epistle whiche he wrote vnto
the Byschoppe of Antioche,
concernynge Nestorius matter,
sayeth thus. For as much as there
is but one sayth, accordyng to the
Apostle, whiche now e most eu-
dently hath obtained what ought
to bee taught: let vs beleue that,
and lette vs firmelye holde what
we ought to beleue. **Nowe what**
that is that ought to be taught
and beleued, he in his progresse
doeth after declare. Let no no-
ueltie be receiued (sayeth he) and
no credit bee geuen vnto it hence-
furth. Because nothinge ought to
be added vnto auncientie. The
manifest and well knowen saieth
and credulitie of our elders, be it
troubled with no permixtion of
myer. Thus wrote Xistus and
berye Apostolike: commending
the

The waye borne to Christ.

the saythe of our auncetours
with the termes of perspicuite,
and describynge prophane no-
uelties by permission of muer.
Holpe Celestine in maner and
sentence like, confirmed the
same in the Epistle whiche he
sent vnto the priestes and prea-
chers in Fraunce, blaming them
for their silence, whereby they
seemed to geue cunct the aunci-
ent faith, and suffered prophane
nouelties to arise, and saith.

*Merito nos causa respicit, si silentio for-
ueamus errorem &c.* The matter tou-
cheth vs (sayeth he) If we by si-
lence doe norishe and vphelde an
errour. Let such therefore be puni-
shed, neither let it be lawefull for
suche to speake what they lyst.

Here some man may perha-
pes doubt, who be they whiche
he forbiddeth to talke at plea-
sure,

The waye home to Christ.

sure, and to speake what they
hyst. Whether it be ment by the
preachers of the auncient doc-
trine, or by the deuilers of fan-
tastical nouelties. Let holy Ce-
lestine hym selfe saye, and dis-
solue this doubt,, in whome it
foloweth, *desinat suta res est*. If the
matter be so (saith he) that is to
witte, If it be so, as ciuils haue
blamed your prouinces and cities,
for that yet through your daunge-
rous dissimulynge, and hurtful si-
lence, cause them to consent vnto
certaine nouelties: If it be so (saith
he) let noueltie cesse to vex and
disturbe holy auncientie.

This was the sentence of blef-
sed Celestine, which tended not
to distroye the auncient religi-
on, but to extirpe and banishe al
newe inuentions contrarye to
the catholike and old tradition
of

of our forefathers . Wherefore
suche as contemne and wyth-
stande the religion taught & set
furth by the apostolike & catho-
like decrees, what els doe they,
but preferre theyr owne sonde
faniya iumlyng iudgement be-
fore the iuste sentence & sounde
iudgement of so manye godlye
fathers and holy martyrs: first
they herké not to S. Celestine,
who decreed , *vt desineret nouitas
incessere uetustatem* . That is that no
uelne shoulde cesse to vexe and di-
sturbe the auncientie . They also
laugh to skorne the wise counsell
of holpe Xristus, who decreed in
this wise. *Nihil ultra liceat nouitati, quia
nihil addi conuenit uetustati* They neg-
lecte likewise the statutes of
blessed Cyril, who honorablie
allowed, and commended the
godlye zeale of reuerent Capre-
olus,

The waye home to Christ.

plus, for that he, by hys Epistle
desyzed the aunciente lessons
and decrees concernynge religi-
on, to be confirmed, and all new
contrarye inuentions to be con-
dempned. They doe in lyke
sorte treade vnder foote all the
decrees, lawes, & statutes made
and agreed vpon in the Synode
kept at Ephesus: wherunto all
the holy Byshoppes of the East
part assembled, and there with
one voyce, consent, and mynde
authorised, and confirmed all
suche doctrine, as by the elders
was deliucted: and condemned
Nestorius as an heretike, for
that he impugned the auncient
beliefe, & woulde haue brought
in newe nouelties.

The consent of whiche fathers
in that counsell, and so in other
generall counsellies, the consent
of

of other also, stablishing the catholike religion, who euer neglecteth: whom els dothe he neglecte and despise, but the holpe ghost, by whose inspiratiō their hartes were ruled, and the true catholike Church, whiche they maintained, and the maisters of the same, the Prophetes and Apostles, whom they followed? And expressely he speaketh against S. Paule his doctrine, who saith, *O Timothee depositum custodi &c.* That is, O Timothe kepe that whiche was lefte vnto the, auoidinge prophane nouelties of wordes. And in an other place: he saith to the same sense. If any shall shewe vnto you anye other doctrine than that ye haue receaued, accursed be he. Nowe if the apostolike counsell, and the ecclesiasticall decrees, by whiche
iu

The waye home to Christ.

in holy consent of vniuersalitie
and auncientie all heretikes
hetherunto haue ben condemp-
ned, and the catholike religion
mainteyned, are in no wise to
be cōtemned and despised: then
shall it be necessarie for all suche
as desire to be coumpted the le-
gitimate childzē of our mother
the catholike Church, firmelye
to cleue, adhere, and sticke sure
to the vnspotted faith of oure
holy auncetours: and vtterlye
detest, abhorre, and persecute al
wicked nouelties of prophane
men, that in any point resist the
vniuersal religion receiued.

Finis.

C Imprinted at Lōdon

By Robert Calp dwelling within
Churches Hospitall.

The xx. Day of January.

MDLVI.

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